NEW-YORK, SATURDAY, JANUARY 12, 1856.

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AND PROPERTY AL KNOWLEDGE,

STIGION AND ITS DEVELOPMENT. Lorgon, December 12, 1855.

eri, whatever their pursuit in life, howmail may be opposed to their avowed be must biter along the paths of life in puresculiar sims which are specially inthem, whether that pursuit may be n of more wealth, or the search for res which they suppose to constitute lead of life. To a casual observer, such to be futhest removed from any relias, and yet these are the men who enter greatest acrimony into the discussion of des which have for their aim the disenthraland from superstitions and observances. ters have been riveted by ages of misdiaght and bellef. And why is this so ? source these very men are so alive to all affects, that they believe such progressive are aimed possibarly at those darling

teaching to is the knowledge to be pro- by a belief in which alone, as it is insisted, man an investigation. It becomes, then, the can be saved, and the penalty of a rejection, an of progress to have charity—to bear with eternity of torment and misery. It may be replied b isstruct the unlearned, but, above all, that the same record which narrates the facts acwant and moderate.

Days been led to make the above observations that I see currending me, which has induced and believe, because the same things have place now billedien as to what is the nature of religion, the lite aims, and what are its ground works?

of religion to a thinking generation—that of stianity is the most vital, and this, because in simplified that which had been before unfolded, and Pire philosophy, it is in advance of all the and which have, from time to time, shaken the the corner stone of the creed we would advance, work of society. In all periods of the whose end and glory is the disinthralment of man word, we read men have been swayed by some from reliance upon gross superstitions, and the when the portals of death have been passed. Beity of faith had its origin in some principle inherent cause the friends of human progress would present in the rest. in the mind of man, the action of which has been a reasonable creed to man, are they to be condemn-

we find reverence for a superior being, and this, with modifications, is the framework of the religion of the most exalted.

The search into the roots of the creeds which have teaches that all have had the same origin, and reason has been obliged to admit that the basis of all religion is the intuition of the soul, which, by some interior process, forces upon the mind a consciousness that beyond this life there is another, both of which are under the presidency of some superior being. Looking still further we find a diversity of creeds, and by whatever process the mind has arrived at their distinctive features, still the same character is found pervading all. The mediator and supreme object principle of good and evil. In some the evil is propitiated by sacrifice, and the good simply adored. All appear to admit inspiration, or a communion with the supreme God through the agency of priests, or, as the term is, revelation. The Christians by Christ; the Mahomedans through Mohammed; the Pagans by their oracles and divinations; the Bramins by the deity who bears three attributes, and is represented by the triple-faced image; the Fetish and other savage creeds by their priests

It is but necessary here to speak generally; all students of history know the very broad generality of the religious basis. For me to discuss the manifestations of those various creeds, would be to swell to a needless length these remarks. Sufficient has been said to show that all religions have been derived from the same root, however different the application of collected facts, in each, may have been.

The creeds which now exist, or have had exisdelic interior introfes have been so tence in the world, may be said to be the mile it becomes painful to marks or eras of human intelligence, suiting the caview any system which shall truly show pacities of particular races, and giving place to emess of the hope to which they have others, as the intelligence of the votaries and their illusion of the airy nothings they Spiritual inception has been enlarged. The wars of aliel-the fruitlessness of the trust which particular faiths have ever had a place in the an-At them, thus shall thou do and live. These hals of man, with the exception of those ages the bitter epponents of progression, who termed the pastoral, marking their track with desome function without the religious element, join lation and blood, with the torch of persecution That dreinforce the ranks of those enthusi- flaming in the van. Petty distinctions have been have been taught to believe that a partic- the watchwords of the war, and in the passions of errance and formal belief in a set creed is man the observances due to the Deity have been by of religion, and the corrainty of a life of engulphed. Such is the history of the past. Are we not taught to look upon the past as the type are the enemies progress has to deal with of the future? It is true we may not have the real man, and the religious enthusiast. If burnings and violence of the past ages, but we are g was derived from knowledge, then bound to expect all the bitterness of opinion. The ols of progress content that they votavies of the faiths which have been dominant with rembattled lines, for they would cannot but view the march of events which threaten for eacthing more than invective and ribald to sweep the existing faiths into the gulph wherein III the weapon they would emplay, lie sweltering in one undistinguished ruin, that Forsilizatio reason, were to resign the vantage which men formerly reverenced with bitterness, opinion- the world's opinion, so dear to and it is to be expected they will do better for the rightre not realised the truth that this life is belief they reverence, or have been taught to regard Proace-the more entry of the true life as holy mysteries. We should not wonder that fixed being the portal of which is the they use all weapons within their reach, when ar-The Remains inscribed ever their tembs- gument, based upon reason, is wrested from them. the second," (least is the gate of life.) What Their premises have to be proved, before argua for reflection. The true secret of Ed. ments, to be made on them, can be made available. who at all reflect on that they we around Assertion is the weapon the friends of progress become conscious that the facts and realities have to encounter, not to be met by assertion, but ion are but littly known to the mass of man; by a reasonable showing of the fallibility or imposr when known so intermixt with what the sibility of the assertion. Reason, in all cases, is to is that the faces are swallowed in caphisms, be their weapons. Reason only made strong by reent an almost inextricable tangle and facts adduced in illustration. It should be rememwith lieu of a plain presentment of facts, bered that existing faiths have only become weak fuer purpose of which can be solved by the through false philosophies, and asserted impossibili-Medicated thought. The elements of time ties being engrafted on them, whereby the true are simple and consecutive, in accordance fountain of religion—natural law—has been forverious of the Delty, and so understand, saken, and the fabric has become tottering, and at which to recent ales the world has been weak, because reason has had no pedestal whereon or guid as religion, is composed of facts, she could rear her crest, and in the purity of her dies, and philosophies, to intermixt and symbol repel the advances of the foe. It is resident the che is utterly undistinguishable not too much to assert that the religion of other. The unlearned look on the mingled Jesus Christ is truthful and pure, because each therespectate it is hallowed and overgrown of its precepts are the purest philosophy in consoemos of ages, and are content to believe, for nance with reason, and a direct advance in man's are unable to unthread the sophistry of the intellectual superiority—nor is it a heresy to say Typing a subject in support of it. The learned that that which the church advances as the reliresigned and then halt in fear, for the appropriate gion of Jesus, is contrary to reason, based as it is one tener, however foliacious it may be, they upon the reception of impossibilities, and the confor would lay the heavy structure prostrate. — travention of all natural or reasonable sequences. y then fall back on the ingredient, faith. This, That Christ lived, was impaled, and died are histobe sement to bind the tottering pile, most effica- rical facts. That he preached a doctrine to man by is in an age of ignorance and darkness; but which his Spiritual nature can be advanced, we coming is defined and reason becomes a also know, for we have the record. That he was can be what it has been? Can seen in life after his impalement and death, we can believe, because the dead have made themselves intelligible to us-nor can we reject the works imput-Increase, then, is the great opponent of pro- ed to him and his followers; for we have the same the parent of all the bitterness which phase of things at present at work amongst us. baronthiy collisted and arrayed against But are we to be called on to believe in a miracu-Shen are taught they can but know, and lous birth, and a mysterious death without proof

cepted, records them also which are rejected. How easy is the answer. We know that which we see with us. We accept the philosophy, because its precepts tend to advance the race of man. We do not say with him the book is closed, for he only

an interior consciousness of a power or being greater ed and stigmatized as the associates of the devil? than himself. In the lowest organizations of man, Because they reject a miserable legend which has not the merit even of being new, are they to be consigned to an eternal perdition? The Hindoo mythology, dating ages before the christian era, abounds in miraculous conceptions and other such have had, and now have existence in the world, but stupendous narrations, a Jesuit missionary when reproached for the small number of proselytes he and his brethren had made, made his peace by saying how could it be expected that they could make more progress, when for every miracle, they presented as an evidence of the truth of the christian faith, a hundred much more wonderful were intruded in answer. This anecdote, if there was nothing else to be advanced, would show the fallacy of producing miracles as evidences of truth. If such was the test of truth, then that creed supof adoration is to be found in the perception of a ported by the most monstrous imagination would be triumphant. The element of belief would be the same, for he who could have faith in an asserted fact not possible by the sequences of natural law. could receive any other however monstrous and absurd: the only safeguard being the gulf to be past,

for the more absurd, the more liable to suspicion. The Protestant quarrels with the Catholic, because he believes in the real presence in the sacramental elements, and which the former avers is contrary to reason, and by reason attempts to show the impossibility that the bread and wine can by the invocation or the agency of the ceremonial be changed into the actual body and blood of Christ-although by the process of reason the Protestant attempts to ignore the belief of the Catholic yet, when reason is applied to any element of belief entertained by him, (the Protestant,) and they have in their creed matters equally improbable, and equally assailable by reason; -'tis then, they say that human reason is fallible, and is to be cast wholly out of the question, and the element of faith is arrayed and insisted upon, and if admitted as an argument, then invincible. Surely, it would seem if reason is to be insisted upon in one case, it should be equally efficacious in all. The particular array of words in respect to the sacrament, I am aware form part of the argument, but the broad principle insisted upon, is that the belief is unreasonable. Such contests of faith, to my understanding, appear to be the mere splitting of straws, yet we know that these differences have lighted the fires of martyrdom, and deluged nations with blood.

that which is necessary for his welfare in the future life? If God is just and reasonable, for reason is an ingredient of justice, of what nature can he be, when there is no progress in future happiness, unless by the acceptance of that which man's reason, his only guide in things unseen, cannot accept. Does not this show how impossible are all creeds based on impossibilities, for man can then only attain to future happiness by ignoring his only guide. No linking of man's Spiritual nature with the eternal elements of love can beget faith, if faith consists in the acceptance of an impossibility-it were in truth, making the great and unerring being deny himself: but it were the greatest of all impossibilities to believe that possible.

A reason to be a good one, must be universal in its application. If faith is to preponderate over reason, then it would be a panacea for any doctrine however monstrous and absurd-then indeed. should we see as through a glass darkly. This theme pursued, reduces all religions based upon miracles, or I should say, impossibilities to this point. In the contest for truth, what shall be constituted as umpire? The answer would be reason, and this by acclamation, although the world were assembled in committee. Then if reason is to be the touchstone—how, to what is it to be applied? To facts? If then the application is to be to facts, then of all the creeds by which man has been enlightened, the christian stands pre-eminent. This must be understood of christianity in its true Spiritual significance. Its facts are well attested, nay, more, are reasonable, and so, because of the light thrown upon them by the investigations and experience of the present time. If the facts of christianity was all that are presented to man for belief by the churchmen, then that which is declared at this time, by so many who were great and illustrious in bygone time, was not needed unless for confirmation-for the facts of themselves would stand shiningly forth, even as the beams of the sun in the glory of a cloudless and tropical sky.

If the Protestant church admit reason as their touchstone in their argument with the Romanist, why are the friends of progress condemned because they desire to stand upon the same platform? Is it because they have no marvels to amaze the mind, but present natural facts to the scrutiny of those who desire to investigate—a reasonable creed for the acceptance of man, founded on the boundless love of God as manifested to man in the vast riches of natural sequences? I say, no marvels unless they can be deemed such by prejudiced ignorance, for a marvel or miracle is a something which occurs but rarely, and is seen but of fewthat which the ignorant deem to be our marvels. are but the common events of our experience-of the experience of all, in all ages, whose interior faculties have been quickened by the regenerating nfluence of the Spirit.

To the church, I would say, bear with us, and hear us. Prove our creed to be a fallacy, and we will reject it. To the friends of progress, I would say, bear with the church, for all are brethren, readefinition of the second state of the second let ratio with the mental culture of the masses.— ship, with the certainty of an eternal existence beware that you are sure of your facts before you beware that you are sure of your facts before you beware that you are sure of your facts before you beware that you are sure of your facts before you present them to the world, lest you give a handle to the adversary.

rersary.
In brotherhood, believe I am with you,
S. B.

For the Christian Spiritualist. THOUGHTS FOR THE NEW YEAR. BY CORA WILBERN.

Merry Christmas is with the past, and the New Year, with its joys and hopes, and promises of coming good, stands smiling at our thresholds. Merry Christmas, whose very name awakens to a sense of social cheerfulness-imposing hospitality as a duty. and rendering charity an obligation of the season when all hearts expand beneath the genial rays of kindness; when friendly remembrances are given and received; the love-gift is renewed, and friendship's offering and approbation's meed are hastened-merry, time honored Christmas, with its joyous festivity and generously-given bounties, is with the past! and, ushered in by solemn thought and many a blended memory of joy and grief, the new born year advances, clad in the robes of promise, enriched with many a heaven-bestowed gift, wherewith to bless earth's toiling and aspiring hearts.

But there are many hearts, unblessed by the hopeful anticipations, the promises of the coming year; uncheered by Christmas offerings; unaided by the sympathy that blesses; unguided by the light divine of Hope and Faith! There are households that the light of joy revisits not, though around them the happy ones bask in the sunbeams of love and social gathering; there are many for whom no plenteous board is spread; whose fare is scant and meagre; whose hearts are sore and heavy, and whose care-worn faces and toil-marked hands bear the impress of bitter poverty—the listless, sorrow-subdued air of habitual suffering. Poverty, that gaunt enchainer of the soul's best aspirations, denying the utterance of high and aspirng thought, for the world would not hearken to its humble accents; that grim tyrant that points to the cheerless hearth and tattered raiment, while mockingly contrasting them with the air of luxurious comfort, the well-replenished fire, the imposing ease of the wealthy mansion opposite, and its seemingly happy occupants.

yet blessed with the household joys and plenteous gifts? Never, while God's sunshine illumines the earth, can charity, his celestial messenger, fail to inspire some if not all hearts, to deeds of silent benevolence; to acts of well timed bounty, at this most appropriate season, when the cold without, If the acceptance of an impossibility is a neces- and the piercing winds of winter render doubly athuman feeling, the benign influences of pity and of the child of privation, appeal to eye and heart; and cold indeed to every ennobling emotion must that heart be that could resist that immediate apneal to its best feelings. Forever haunted by that imploring gesture, must be the callous soul that could resist the holy impulse of beneficence; that could resist the sorrowing appeal of unsheltered infancy; the trembling accents of imploring woman-

And the orphaned children, the widowed hearts.

shall they appeal in vain to the sympathies of those

the faltering petition of unhonored old age. There are other hearts to whom the festive seamembrances; renewal of many a sorrow; reminiscences of days gone by, when loved and kindred nearts met around the social board; when death had not invaded the family sanctuary, and the home circle was as yet unbroken; when change had not passed over the joyous spirit of anticipation, nor cold experience had breathed upon the heart's best wishes, turning their light to gloom. Then distance had not been placed between loving and communing souls, and estrangement's icy seal had not been set upon hearts that once beat in unison. World-wanderer! hope and dream on! for thy hopes shall meet realization; thy dreams fulfilment, if they be of love and joy unending; thy heart-framed visions shall gloriously surround thee

hood, blending pride with necessity's iron rule, or

There are many sorrows dwelling upon this beautiful earth; sorrows as deep, if not as apparent, as the visible signs of destitution and suffering; but Hope, the white-winged seraph, comes to all, and her melodious whisperings fill every listening soul, and mingling with Hope's blissful promises, are the urgent admonitions of sympathy, to live, and strive, and toil for others; and in the endcavor of sharing and alleviating another's woe, bids us be blest!

in the fair Future Home.

To the guiding hand and ever-watchful heart of friendship, is the mission given of guiding tenderly the faltering footsteps of youth and inexperience. To friendship matured in sorrow, and rendered heaven aspiring by earthly bereavement, is the solemn task imposed of strengthening the trembling spirit, that shrinks appalled upon the threshold of ife's opening cares and bewildering tumult. To give encouragement to the timidity that fears a cold world's harsh reproofs, to infuse its own dauntless energy, and world-defying love of truth, to the untried soul; to awaken to a sense of high and holy duty, the despondency that believes in no future brightness, to assuage the mourner's pangs of bereavement, is friendship's holy mission. To spread the inspiring banner of Hope before the tear-dimmed eyes, with its golden motto of "Ever onward in the right," to the gaze riveted upon a gloomy past; to pour the balm of consoling and well-timed words upon the anguished heart, and to prove to the doubting spirit that Faith and Truth yet abide on earth.

There is the phantom form of Fear invading the son when they will reason, and do not give invective assuming many a shape, appearing in many a guise. to Heaven. There is the fear that trembles at the aspect of a new and startling thought, though that thought affinity with the Source whence it came.

be the inspired messenger of a heavenly mandate There is the fear of forsaking the beaten path of prejudice marked out by time-honored tradition though unsanctioned by reason, unacknowledged by perceived truth, rendered customary by association and habit. Then there is the blinding influ ence of wealth, the haunting cares that beset its pathway; there is the intoxication of fame, the giddy elevation of the world's honored and applauded idols. From all this, oh! world-experienced, heaven-directed soul, warn with friendly admonition, guide with leading example, the less experienced, the timid or the erring; proclaim the neverending delights of virtue; the sweet, even earth-felt rewards of a useful life; and depict, oh soul, rendered eloquent by sorrow, and self-earned recognition of the true path, the hallowed blessings of a pure and humble spirit; the false attractions of a life without a high and holy aim; to enhance the beautiful fulfilment of duty; to portray the ever-enduring pleasure of fulfilled obligations: to realize truth and purity, sympathy and usefulness as earth's adorning gems, is woman's loveliest mission, man's highest prerogative; to warn, to counsel, and to guide, along life's thorny pathway-an anel's ministry.

To those whom sorrow for the so-called dead, has endered insensible to the beauty, dwelling yet as ver, upon the earth-tell them thou hast attained the knowledge, through sorrow and bereavenent, hast thyself been led to "the light" that there are no "dead;" that their loved ones live, in a and of perpetual Spring, exempted from the trials and disappointments, the regrets and racking cares of earthly life. Strive thou who hast once been thyself a mourner, to arouse them from the unarailing stupor of a groundless sorrow; tell them that their loved ones, if of the "good and pure of earth," are supremely blest; and if enshrouded by the darkness of error, their awakened Spirits shall ultimately behold the right, and attain to the glories of that Upper World. Bid them wipe away the selfish tears, and lay aside the sombre garl that mocks an angel's felicity; and cease the discontented repinings, that would retain for care, and loubt, and trial, the freed and happy Spirit, rejoicng in the birth of Immortality—that earthly lan guage has miscalled death!

Believer in the consoling doctrines of Spiritual ntercourse-thou, who hast cast aside and forever, the teachings of creed and form, be thine the desary article of Religion, how is man to judge of tractive and beautiful, the spontaneous warmth of termination of proving, by example, the heavenly fruits of a belief, its opposers denounce as of satanic charity. The tattered garment, the neglected mein origin. Let the New Year smile upon the endea. vors of thousands of noble hearts, and enthusiastic souls, aspiring to the attainment of angel attributes, to the extension of a creed for humanity, a religion that blesses and purifies, and closes not its gates upon earth's lamest and vilest beings. And, if the fervent prayers of one heart be of avail, the coming year will give realization to many an, until now, unavailing hope; and ridicule and sarcasm cease their vain attempts of misrepresenting as frivolous or false, the angel messages from higher worlds; the bands of sympathy binding the human earthson, the young year's advent, bring painful restruggling soul to kindred and immortal Spirits. The true believer in progression, and ultimate per fection, will not pass by an erring brother with scornful lip and careless eye. The heart to which a Spirit mother's messages of love and remembrance come fraught with internal conviction of truth, will give sympathy, aid and human pity, even to the degraded wretch, the habitual inebriate; the soul darkened by vice, who has obscured the brightness of the intellectual gem-the gift of moral worth—by the excesses of sin. Perhaps the tear moistening the eye that bewails a fellow-being's degradation, may set in motion the long unstirred fountains of repentant feeling, and leave the "pure spot" dwelling, a heavenly basis, in every heart; and to the word and look of kindness may a Spirit's moral regeneration owe its commencement; awaking from the apathy of wrong and despair. And thou, lovely maiden, honored wife, and loving mother, oh! pass not by, with soul-chilling glance, thy fallen sister. "Speak gently to the erring," and arrogate not to thyself superior virtue or attainments, for thou art blest and untempted. Judge not, condemn not, oh fellow-mortal; but pity, succor and upraise! Ye, blest with fortune's gifts and household joys, hailing the New Year as the commencement of another era of life's continued festival, rejoice not alone; give of the good bestowed upon, and of the good that is within you, to those less favored, less endowed. And while the fire burns cheerfully, the hospitable board is spread. the social sounds of merriment arise-renew your yows to heaven, for the obedience to its mandates: Here to do good to all; to bless and to forgive and to strive with untiring endeavor for the elevation of the Spirit; the subjugation of every mortal weakness. And may the Spirits of the loved be with you; and a happy, peaceful, and holy Spirit pervade your thoughts on the New Year.

PHILADELPHIA: New Year's Eve.

THE ORIGIN OF SPIRIT .- No Man on Earth or in Heaven can fully comprehend God, and consequently must ever ascend toward a higher and proader field of Light Celestial.

Spirit entereth the bowels of earth innocent. It is fresh from Jehovah's presence. It is an emanation of his Intelligence, destined to eternally exist-Being. It cometh down in answer to a prayer, tranquil homestead and the peaceful heart; fear and taketh up its load of flesh to battle back its way

All Spirit emanateth from the same source. Yet it enters numberless habitations, and cometh forth cceding the fear of wrong, the dread of oppression. in different degrees of intelligence and love—in dif-There is the moral cowardice, that fear to proclaim ferent grades of comprehension; but is still in professing to be disciples not of Moses but of

From the New England Spiritualist
SPIRITUALISM NOT INIMICAL TO CHRISTI-ANITY.

LETTER TO A CHRISTIAN FRIEND. CAMBRIDGE, Mass., Dec., 1855.

My DEAR A -: When I was last with you we had. as you will remember, much conversation about the new class of spiritual phenomena which have attracted so much attention during the last seven years. While fully admitting its (extra-mundane) spiritual origin,-and that, too, upon an acquaintance with much less evidence than had been required fully to satisfy my own mind on that point,you nevertheless seemed inclined to regard this most remarkable acquisition of our times as not only wholly useless, but as even likely to prove in the highest degree injurious to man's best interests. The reason you assigned for so strange a belief.namely, "that you regarded Modern Spiritualism as inimical to Christianity," would indeed, if it were itself defensible, amply justify your conclusion. For no one, who duly appreciates the importance to mankind of the prevalence of a pure Christianity, could do otherwise than apprehend evil from the increasing popularity of anything believed to be radically inimical to it. The whole difference between us, then, on this interesting and (as I think) truly important subject, arises from the opposite answers we think we see reason to give to this all important test question concerning it, namely: "Is modern Spiritualism inimical to a pure Christi-

Now that the blinding haste and heat of our late oral controversy has subsided, and our minds have had time to open themselves again to the "still, small voice" of Truth,-most often unheard amidst the heats of undiscerning passion, the quakings of superstitious fear, and the whirlwinds of sectarian bias,-were it not well candidly and dispassionately to reconsider the grounds of the respective opinions then advanced? Believing that such re-consideration of the subject cannot but be profitable to us both, I shall endeavor, in a few friendly letters, to examine the grounds on which your opinion rests, hoping that you will feel free to do the same by mine. For though, as an old aphorism asserts, "it is well to take lessons even from a foe" (" fas est ctiam ab hoste doceri,") how much more gratifying will it be to receive them from a friend! Let us, then, discarding, as much as possible, all conventional and sectarian bias, enter at once upon the proposed inquiry: remembering, meanwhile, the wise caution ontained in that profound observation of Coleridge that (I quote from memory) "He who begins by loving the Bible better than the Truth, will presently find himself loving his particular sect better than the Bible, and will be like to end by loving himself better than either."

It will, of course, be evident to you (who admit the extra-mundane spiritual origin of the phenomena) that if Modern Spiritualism,-or spirit-intercourse, for I here use the two terms as synonomous,-be deemed inimical to Christianity, it must be so on one (or both) of these two grounds, viz:

I. Because the simple act of holding intercourse with any disembodied spirit is forbidden by Chris-

II. Because the character of the spirits communicating is invariably such that more evil than good must arise from conversing with them.

We will consider each of these assumptions separately, and in their respective order.

As regards the first, if the simple act of conversng with any disembodied spirit be deemed to be forbidden by Christianity, it must be either (1.) because it is thought to be forbidden by the letter of the primitive Christian records, or else (2.) because it is deemed inconsistent with their spirit. These two smaller, as well as those larger, divisions of the subject, seem to demand a separate conside-

Concerning the former, then, it is well to observe in the first place, that it is only the primitive Christian records, or New Testament, " without note or comment," that can be claimed by any Protestant to have authority in the case. Were you and I Romanists, my dear A-, the case would indeed be different. For then we should admit the ancient traditional interpretations of our sect, and the present current belief of its clergy, as authorized to fix for us the sense of these primitive records, and so, virtually, to control our belief and conduct. But all such dictation we, as Protestants, repudiate. We claim the right to read and to interpret the Christian Scriptures, individually, for ourselves; and so, of course, to adopt whatever interpretation of them seems the most reasonable, whether this shall agree, or disagree, with the present current belief of the Protestant clergy, or with the traditional or creed-embodied interpretations of our particular sect. I trust, therefore, that in the present inquiry we shall allow the latter to have no weight with us any farther than they are seen to be supported by conclusive evidence; and that we shall regard the former as what in truth it is-that is to say, as merely the opinion of so many fallible mortals like ourselves, better educated, (it may be.) but. from their very position, peculiarly liable to sectarian bias on such a topic as the present; and therefore as being an opinion properly to be regarded, in this case, with peculiar distrust.

The second point, my dear A-, to which I wish especially to direct your attention, is the fact, that it is only the Christian (or New Testament) Scriptures which can consistently be claimed, by any professed disciple of Christ, as having any binding authority in the case. Do you doubt this, and incline to favor the too common assumption that the Jewish (or Old Testament) Scriptures are also bindmonstrous an assumption, I beg that you will pause, and seriously consider what numerous absurdities

would be involved therein. For, whatever it may have been that was prohibited by the Jewish Code under the name of "consulting with familiar spirits," it was an inseparable part of that long list of prohibitions and penalties which contain (among many others) the following: "Thou shalt not suffer a witch to live." (Exod. 22: 18.) "Neither shalt thou countenance a poor mun in his cause." (Ibid. 23: 3.)—"A man or a woman that hath a familiar spirit, or that is a wizard, si'all difference between clean beasts and unclean, and between unclean fowls and clean." (Ibid. 20:25. have familiar spirits, neither seek after wizards." shall not round the corners of your heads, neither mous iniquity." shalt thou mar the corners of thy beard." (Ibid. 19, 26, 27.) "Ye shall kindle no fire throughout ever doeth work therein shall be put to death."him: breach for breach, eye for eye, tooth for 38, 39.)—"If thy brother . . . or thy son, or thy touch. daughter, or thy wife of thy bosom, or thy friend who is as thine own soul, entice thee secretly, saying 'Let us go and serve other gods' . . . thou shalt surely kill him,—thy hand shall be first upon the sicine." (Lev. 11: 8.)—" If a man have a stubborn and rebelltous son which will not obey the voice of his father, or the voice of his mother, and that when they have chastened him will not hearken unto them . . . all the men of the city shall 18-21.)-"Neither shall a garment mingled of linen and woollen come upon thee." (Lev. 19: 9.) -" If thou shalt hear say in one of thy cities

Now if any professed disciple of the Christ can be found in this nineteenth century, so infatuated as to claim that we Gentiles are bound to comply with all the requisitions of the Jewish Code (including those just quoted, and many others of a of consistency (so far as these several prohibitions are concerned,) though hardly, as I think, of common sense. But he who shall claim, that, while not bound to observe all of them, and, indeed, exsome of them, we are, however, bound to observe others of them, (including those supposed to prohibit intercourse with departed Spirits,) although they are re affirmed neither by enlightened reason nor by the Christian (i. e. New Testament) Scriptures—whoever would take such a position, I say, must do it in defiance both of all common sense, and of all consistency also.

sword, destroying it utterly, and all that is therein.

(Deut. 13: 12-15.)

And not only so. He must also do it in direct defiance of the earnest and oft repeated remonstrances of Christ's Apostles. For Paul declares: Christ hath redeemed us from the curse of the law." (Gal. 3: 13.) "For as many as are of the works of law, are under the curse; for it is written, Cursed is every one that continueth not in all things writdo the whole law. (Gal. 5: 2.) If thou, being a Jew, livest after the manner of the Gentiles, why com-pellest thou the Gentiles to live as do the Jews?" (Gal. 2: 15.) And in that interesting book of memoirs which narrates the Acts of the Apostles, we read: "Then rose up certain of the sect of the Pharisees who believed [i. e. embraced Christianity,] saying, that it was needful to circumcise them. to command them to keep the law of Moses." But Peter said, "Why tempt ye God, to put a yoke on the neck of the disciples which neither our fathers nor we were able to bear? (Acts 15: 5, 10.) And of this same yoke Paul says: "Be not entangled again with the yoke of bondage. For brethren, ye have been called unto liberty. . . This I say, Walk in the spirit . . . But if ye be led by the spirit, ye are not under the law." (Gal. 5: 1, 18, 16, 18.) And elsewhere he says: "Wherefore the law was our schoolmaster [or rather, as it should have been translated, 'conductor'] to bring us to Christ . . . But, after that juith is come, we are no longer under the schoolmaster for lather the conductor; having been handed over by him to Christ, who is the schoolmaster. (Gal. 3: 24, 25.) And elsewhere he bursts out into these impassioned remonstrances: "O foolish Galatians! who hath bewitched you that ye should not obey the truth? . . . How turn ye again to the weak and beggarly elements [namely the Jewish law] the just made perfect. whereunto ye desire again to be in bondage? . . . I am afiaid of you, lest I have bestowed upon you labor in vain!" (Gal. 3: 1; 4: 9, 11.)

And so we might go on by the hour quoting from the Christian Scriptures passages of a similar their authors, the Jewish Code (or Mosaic Law) never was, and never could be binding upon Christians, and that the contrary supposition was entirely unworthy of any one claiming the Christian name.

But even this is not all. For it may easily be shown that it was never (before the days of Juda izing Christians,) even by the Jews themselves. imagined to be binding upon any but Jews (either by birth or by conversion to Judaism;) and thus upon no Gentiles whaterer, whether Christian or and practice," to "love God with all the heart, soul heathen, whether living after Christ or before. A and strength, and our neighbor as ourself." These very few passages will sufficiently illustrate this are the teachings of Spiritualism, and surely it must well-known fact. Thus in Exedus 19: 3 6, we read: "And Moses went up unto God, and the be a very good devil that teaches such doctrines. Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jucob, and tell devil for accepting and preaching them. the children of Israel: Ye have seen what I did unto the Egyptians, &c. Now, therefore, if ye will obey my voice indeed, and keep my covenant, bad Spirits to return to earth, but denies that the years in the wilderness will scarcely atone for their then we shall be a peculiar treasure to me above all Spirits of the just made perfect can do so. A high and heaven-daring perverseness, bigotry, infiprople, &c. . These are the words which thou strange anomaly in God, to give to the Spirits of delity and sin. shalt speak unto the children of Israel." Also Exo-darkness a power that He would withhold from His But, rely upon it, that with or without the sancdus 20: 1-3, "And God spake all these werds, saying, I am the Lord thy God which brought thee out of the land of Egypt, &c. Thou shalt, &c. &c. Again, Levit. 1: 1-2: "And the Lord called unto Moses . . . saying, Take ye the sum of all the congregation of the children of Israel," &c. And Ibid., last chap, last verse, "These are the commandments and the judgments which the Lord command, and broke the shackles of Peter-that at the Trans- brought within its embrace; until a millenial day ed, by the hand of Moses, unto the children of Israel. So again, Deut. 5: 1-2, "And Moses called all Israel and said unto them, 'Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord, our Ged, made a covenant with us in Horeb." And Ibid. 33: 4, "Moses commanded us a law, -- occu the inheritance of the congregation of Jacob." Many more passages of the same pur port might be added, but the foregoing sufficiently illustrate the fact that neither the whole, nor any part of the Mosaic Code was ever, even by the Jews themselves, supposed to be binding on any but their own nation, -- except, indeed, by a few Judaizing Christians.

We may, then, (may we not ?) regard it as certain that any prohibition of spiritual intercourse force upon us, unless it is re-affirmed unmistakably either by the letter or by the spirit of the Christian Scriptures. But that such prohibition is re-affirmed this is all that Spiritualism claims. by the letter of the Christian Scriptures, no one will, or can, pretend. Is it, then, while certainly not prohibited by their letter, nevertheless forbidden by their spirit?

Hoping that we shall "stand fast" in all Christ-Hoping that we shan "stand has ian liberty, I remain affectionately yours, G. B. F.

# Christian Spiritnalist.

So long as Men are Honest, so long will Success follow

in the Foststeps of their Labors.

## NEW YORK, SATURDAY, JAN. 12, 1856. THE REVIEWER REVIEWED.

We have recently had our attention called to an article in "The Church Review and Ecclesiastical Register," for July last, which purports to be a review of sundry works on modern Spiritualism; but surely be put to death. They shall stone them with in point of fact is a rude and unfeeling attack upon stones." (Lev. 20: 27.) "Ye shall therefore pu.t all the sublime mysteries of that soul-elevating and most wonderful subject.

This attack is by a clergyman, (who is presumed Compare Acts 11: 6-9.) "Regard not them that to be of the Episcopal faith,) and is characterized by all the acrimony and abuse which the clergy (Lev. 19: 31.) "Ye shall not eat anything with of most denominations, and especially of that, never the blood, neither shall ye use enchantment. Ye fail to regard as a mammoth sin-as "a blasphe-

Although the article is evidently labored, extending over some twenty pages, it is a miserable aboryour habitations on the Sabbath day." "Whoso- tion-full of confused ideas, thrown together without "rhyme or reason," and proving nothing but (Exod. 35: 2, 3.) "Ye shall eat no manner of fat." the ignorance, bigotry and vindictiveness of the (Lev. 7: 23.) "If a man cause a blemish in his author, who not only admits that he knows nothing neighbor, as he hath done so shall it be done unto of the subject about which he writes and which he broadly and unfeelingly condemns, but his unwiltooth, &c." (Lev. 21, 19, 20.) Compare Matt. 5: linguess to enquire lest he be polluted by its foul

Under these circumstances we should not feel called upon to reply, did we not apprehend that silence on our part would by the superficial enquirer be regarded as an acknowledgement of the him to put him to death . . . and thou shalt stone him with stones that he die." (Deut. 13:6-) truth of his assertions, or as an admission of our 9.)—"Ye shall not eat of the camel, the hare, or inability to meet his broad denunciations, his weak and puerile arguments.

It is this consideration, coupled with a resolution long since taken to defend this great and glorious subject from all rude attacks, however formidable stone him with stones, that he die." (Deut. 21: or insignificant, that induces us to devote a little time to reply.

We pity the man who dare not investigate any \*Certain men . . . have withdrawn the inhabitants, saying, Let us go after other gods . . . then shalt thou inquire . . . and behold if it be truth and the thing certain . . . thou shalt surely smite the inhabitants of that city with the edge of the conditional determinant of the inhabitants of that city with the edge of the conditional determinant of the conditional de

mise a few general propositions, as to which nearly all will agree.

First: Progress is the order of nature, and is stamped upon every thing animate and inanimate. Second: The five senses were given to man to be employed for his protection and usefulness, and like sort) such a person may at least claim the merit he was endowed with the faculty of reason, that he might the better understand his duty towards God and his fellow man-that he might the better understand the material world around him, its constipressly dissuaded by Jesus himself from obeying tution and uses, and that by the employment of this faculty he might elevate and improve his own are not permitted to believe the cyidences of our destiny. These faculties to be useful must be employed.

In addition to the teachings of the great Book of Nature, God has unveiled His purposes in the conduct. Providences of History and made known His Will, through the Life, Teachings and Death of Jesus Christ. The former cannot lie, nor will they admit of but one construction. The latter is equally infallible, when their truths are ascertained. Both teach-the former by analogy, and the latter by positive fact—the immortality of the soul. To the ten in the book of the law, to do them." (Gal. 3: Spiritual facts and teachings in the Life of Jesus "For I testify again, to every one that is cir- and his Apostles, is Christendom alone indebted for notwithstanding the "song of the charmer, charm cumcised, [i. c. to every Jew] that he is a debtor to a belief in immortality—or rather were indebted until Spiritualism confirmed their teachings.

> In those days miracles were wrought and Spiritual manifestations were made. All this the reviewer believes. But he says, to quote his own language. "The Bible is God's word, and it is His final revelation; therefore Spiritualism is not of God-therefore it is of the devil." This is a non easoning, if reasoning it may be called.

> It in the first place assumes conclusions drawn from the Scriptures, by which he ultimates and his web and reasoning within the circle his crudities have thus sophistically formed.

they are of the Devil!

Now this we humbly conceive is an admission o all we claim, for if evil spirits have the power of revisiting the earth, it is preposterous to pretend that the same power is withheld from the Spirits of alone be quite sufficient.

We will not pause here to discuss the identity, the reviewer; this would be to impeach the intellknow them," is a mark of unerring wisdom.

Spiritualism, to most of its advocates, teaches the his divine injunction as the rule of "religious faith As well might the reviewer himself be called a

angels of light. To give to the devil a power of tion of the clergy, Spiritualism will do its work. In

peared to Lot, warning him of the destruction of them. Sodom and Gomarah? In all these and innumeror devils? As to these interrogatories, but one that in future he examines before he condemns; and answer can be given.

Why, simply and only this, that miracles are now oted prejudice. (if any) to be found in the Jovish Scriptures cannot being wrought, and Spiritual manifestations are be (as it was never intended to be) of any binding now being made, as they were wrought and made during the time of Christ and his apostles-this,

But the reviewer says, this would be a new Gospel, that before this can be claimed, the necessity attention to it, as we simply wish to inform the tion of life. of new manifestations must be established. This, friends, "the book is out" and for sale. we humbly conceive, is begging the question .nothing to do, and we may not enquire. As to our Price \$1,50.

duty, that stands upon a different basis. It is sufficient for us, that these manifestations have been made, and have been presented in such a manner,

in strict accordance with the precepts of the Bible, the Circle. and much more reliable than the teachings of the and which, some of them at least, hold as essential and dogmatic in their conclusions. to salvation.

Christ and His apostles, and surely it is safe to follow in their footsteps.

That evil Spirits as well as good have the power 'the tree is known by its fruits," the influence of of low character. evil Spirits is rendered harmless to those who seek the truth. But let us return to some of the general propositions which we laid down at the commencement of the article.

"Progress is the order of nature, and is stamped on every thing animate and inanimate." culties being given us that we may perceive our attach to the aspirations and longings of the soul? in comparison with which millions of worlds of inanimate matter sink into insignificance is to remain into which it must not enquire!

To use an elegant expression of the reviewer 'out upon such tom-foolery and nonsense."

We are required to believe the word of God ac of the great number of different sects of Christians, no two of them agree, and yet by these we own senses, or the convictions of our reason given and authorized to us by an All-wise Creator for the construction of our faith and the regulation of our

This is requiring rather too much for the nineteenth century. Thank God! the chains which nunciations of the press; and they will be heeded, blood are to be laid at the door of Spiritualism. been its fruits.

In addition to more than three millions of beelaborares false issues. He, spider-like, spinning lievers in the United States, it numbers among its ism of New Haven, which for years has been sendconverts more than twenty-five thousand professed ing forth its theological fanatics and bigots to darkinfidels; some of whom are presumed to be in the en counsel and pervert the mind. And let the dis-There is one thing, however, that he does admit reviewer's own vicinity—whom the teachings of criminating reasoner ask, if this is the fruit, what clergymen. In looking over a collection of prints, broadly and unqualifiedly, and that is, that these the bible, and efforts of the clergy, in vain sought must the nature of the tree be, which for so many preternatural manifestations are made, but insists to arrest or control; and who, renouncing their in- years has been growing and sowing seed in that fidelity, now openly proclaim their faith in all the city? cardinal doctrines of God's word and providence.

Did we feel at liberty to assign motives to our heavenly Father for these dispensations, this would these fanatical murders onto others, although the

Theological schools have been established for the education of the clergy; missionaries are sent the bodily existence of his devilship, as claimed by abroad to proclaim the great and glorious truths of salvation. The pulpit and the press resound with igence of the age, but for the sake of the argument | complaints of their inability to supply laborers in import, and clearly showing that, in the opinion of will admit his existence. What then? What does this great cause; and yet, when Spiritualism, with Spiritualism teach? For "by their fruits ve shall its army of teachers, tenders its services, it is spit upon, scoffed at and rejected. We repeat, that this to us is most unaccountable, not to say unexistence of God, the immortality of the soul, a christian-like and wicked. To reject that very aid state of future rewards and punishments, the plan for which they have so long sought and prayed, of salvation taught by Jesus Christ, and they adopt and which they deemed indispensable to their efforts, because that aid did not come in the form and manner they expected and required. Is it that "Othello's occupation is gone?"

> Thus it was with the people of Israel, who reected the Saviour of mankind because He did not come in the form and manner which they had pre scribed. Let them read their own doom in the The reviewer admits that the power is given to history of that obstinate and rebellious race. Forty bad Spirits to return to earth, but denies that the vears in the wilderness will scarcely atone for their

enjoyment, which He would deny to His angels! the Spirit and after the method of the "still small Was it good or bad Spirits, that saluted Saul on voice," it will move steadily and quietly on, until it his way to Tarsus, that rolled away the stone from shall have accomplished its high and holy mission; the sepulchre of Jesus, that opened the prison door until the whole family of man shall have been figuration appeared in the semblance of Moses and shall burst upon a benighted universe, and the hissaw ascending and descending on the ladder from deeper condemnation than do the scriptures to the cision was sustained by the yearly meeting. There Heaven; that warned Joseph and Mary to flee to offending and disbelieving Jews; for these have Egypt with the infant Jesus-that appeared to the accumulated lights of eighteen centuries, and Zacharias, foretelling the birth of John; that ap- the revelations of modern Spiritualism, to guide

We have already spent much more time in this

Rev. Thos. L. HARRIS'S NEW WORK .- Having All orders sent to this office will be promptly at-

#### DARK CIRCLES AND UNEXPECTED DEVELOPMENTS.

By reference to A. C. McC.'s communication in made, and have been presented in such a manner, by reference to A. C. meet's communication in refinement and respectful modesty by the proximity best of testimony as to these facts. cles are apt to have objectionable phases as well as But the reviewer says, that the Bible and its extraordinary manifestations. We have not the eachings are a finality. For the sake of the ar- time, however, to separate the "wheat from the not alter, but confirms its teachings. It does not importance, or the place it fills in modern manifesadd one jot or tittle to the teachings of that Holy tations, deserves. Still, it may be well to remind own preachings were sinful, because he sought to lowes to himself as well as the public to see to the illustrate and enforce its sacred doctrines. The best of his ability, that collusion nor delusion is teachings of Spiritualism properly understood, are neither accepted or practiced by those composing

This caution may by unnecessary to the external Clergy, no two of whom, of different denomina- critic and the carping skeptic, as these parties are tions agree in doctrinal points, in matters of faith sufficiently prone to be exacting in their demands

Not so the Spiritualist, for he too often, although Instead of entering into this wicked crusade honest and thoughtful in his investigations, is party against Spiritualism, the Clergy should hail its re- to a foregone conclusion, and therefore liable to appearance, its manifestations through miracles partiality, if not bias. This the world knows, and and clairvoyance, &c., as an old and powerful ally hence the necessity for Spiritualists to be cautious and co-worker with them in the great business of and thorough in their investigations, if their testimopreparing souls for the joys of a never ending ny is to have any weight for this or after ages. This eternity. Such was the original object as proclaim- is true of the manifestations in general, but espeed in the Scriptures, and so were they regarded by cially true is it of the manifestations and developments of all dark Circles. We say this after due reflection and proper investigation, for no amount of plausibility will convince the intelligent skeptic. of revisiting the earth is admitted, but by adopt- that darkness is to be preferred to light, without the ing the test given by the Savior himself, viz: that | deeds there and then developed, are either evil or

Still, we believe in common with most Spiritualists, that Spirits have and do communicate in these Circles, but this conclusion should not be made to cover all kinds of extravagances and excesses that may be developed, and are from time to time exhibited in them. Nor should the true Spiritualist This law is immutable, and has no exception but shrink from saying the plain word, when he is conin God himself. This being so, the reasoning fa- scious there is imposition associated with the manifestation, for if this stern duty is lost sight of, imduty to God and our fellow man, what becomes of position and imposture will be sure to take advanthe finality, the limit which the reviewer would tage of the weakness, and degrade the manifestations into tricks of jugglery and necromancy. We Everything else stamped with progress, and yet are the more earnest in urging this duty, as the the immortal soul, that jewel of inestimable value time cannot be far off, when it will be necessary for Spiritualists to say, what will and will not be considered as satisfactory evidence for the presence stationary; -it alone is to be circumscribed by a and manifestation of Spirits, for while we write, finality-by limits beyond which it cannot go, and developments have been made in the Davenport Circle in this city, which throw doubt and suspicion over the general manifestations of the Circle. Of these, we will not make note at present, as we shall return to the subject, when we are thoroughcording to the teachings of the Clergy, when out ly prepared to tell the truth, the whole truth, and if possible, nothing but the truth.

### FANATICISM.

Last week we made a note of the murder of Matthews by Sly, since when other deeds of blood have been perpetrated with insane and brutal coolness in the same city. We should not, however, make note of this, or call attention to the subject again, were it not, that some of the secular press, have bound down the human mind, during the are again at their old tricks and misrepresentation. long night of mental darkness, has been broken! Thus the State Capital Fuct, heads an account of Men will think, will examine, and will reason for Matthews' murder with "Spiritual Fanaticism," and themselves; and will proclaim their belief, notwith- states the "fanatics" belonged to a "Circle," imstanding the anathemas of the clergy, and the de- plying in the strongest manner, that these deeds of

It may be the editor of the Fact is in affinity of all observers." he never so wisely." Depend upon it, men will with the N. Y. Herald, and got his information not surrender the evidences of their own senses, from that sheet, in which case all is explained .and the convictions of their own minds, to the Still, we wish to remind the reader, there is a fabigotry and superstition of the day. Why people naticism in misrepresentation, that too often begets (especially the clergy) should war upon Spiritual- deeds of violence and crime, which scandalize soism. is to us most unaccountable. Its objects are ciety and horrify the mind. We remind him of it, most benign. It seeks to enlighten and purify the as every earnest and honest man should protest whole family of man; to clear his mental and against the abuse of the press and the circulating sequiter. This is, indeed, a most singular mode of moral vision; elevate the entire man, and prepare false reports, be the subject matter what it may. Jesus and his Apostles. him for a blessed immortality. And such have If however, any person or party is to be made responsible for these murders, let the responsibility this modern ecclesiastical warfare on nature, we subbe laid at the door or on the altar of the Sectarian-

> It is very probable the theological partizans of New Haven may attempt to shift the burden of seeds of these crimes have been planted for many years, and ripened under their own observation.

We think so, for within a few days, a mob had collected with the intention of breaking up a small Spiritual Circle, which for a few months had been formed in that city.

It may be, however, that these murders are the first developments of a history, the unfolding of which will amaze the world, as these revelations of religious fanaticism and theological frenzy blend with, and outline the "student life" in New Haven.

# "EXTREMES MEET."

This, like all pet sayings and popularisms, has its weak as well as its strong side, and has, therefore, been considered paradoxical by the knowing ones; father's residence, and the opinion generally prebut time, that has already worked so many wonders, is causing the objection to be forgotten, if, indeed, it is not already obsolete. It is now, however, a mere statement of fact to say "extremes meet," for it is abundantly illustrated in physics, morals, and practical life. In physics we know that extreme heat and extreme cold produce the same effect, since both destroy life. In morals extreme innocence and extreme knavery are alike insensible to shame, for both disqualify the mind for moral perception and Spiritual discrimination. Perhaps this simple statement may furnish the key by which the thoughtful may unlock many of the brazen absurdities and extreme inconsistencies of practical life. Take the following as an illustration :-

"A highly respectable Quaker in New York, has been disowned by the Hicksite Friends in that city, Elias, conversed with Christ and were seen by the torian of after years will point an astonished world because he had purchased a piano-forte and had apostles, that wrestled with Jacob, and that Jacob to the infidels of this day in Spiritualism, with the same in his house in Madison street. The de- was ruined forever. He left the country-leaving are said to be about forty families in that city liable to the same charge."-Er. A Boston paper gives the following, which may

be taken as the counterpart of the above extreme: "The bellows of the great organ in Tremont Sodom and Gomarah? In all these and innumerable other instances in which the Bible abounds, were they good or evil Spirits?—were they saints single word of advice to the reviewer; and that is, praising God. We have not even to turn a crank that in such examination, he consults his reason the Temple and see that the veritable steam with What then, does faith in Spiritualism require? and Christian obligations, instead of blind and big- which he propelled his boat up the North River, is employed to drive an organ in praise of God?"

"Poem," Br. Harris's largest and best, we may be and repletion, both tending towards Spiritual death, excused a critical notice of the work in directing as total abstinence and gluttony end in the destruc-

Had we the room we might illustrate these ca-

Christian, he can hardly fail to observe that in so- had brought upon her parents. But as I have too often crush out manhood, or destroy Spiritual I will only add that if required, I can furnish

and the contact. In all cases, let it be observed, that as the heart is in the centre of the body, so is the medium between exgument, we grant it, what then? Spiritualism does chaff," or write of this phase of Spiritualism as its tremes the true path that leads to health, wealth and length of days. And this, be it remembered, is as true in Spiritual as in natural things, for all truthful and Book. As well might it be said, that the reviewer's the investigator of the necessity of caution, for he just action tends towards and fraternizes with "the true, the beautiful, and the good."

### REV. JNO. PIERPONT AND THE BEARD.

This gentieman has been so long and described Carnes in Crossgate. He was almost in a state of we learned that, during the delivery of his poem of nudity, having nothing on but a shirt and waiscoat the "Golden Calf," at the Hope Chapel, a few evenings since, he said all manner of silly and foolish On being interrogated, the man stated that he had things against the wearing of the beard. Why he been sleeping at a public house in Silver street, should make this issue on the developments of the which he dreamt was on fire; that he had come age, and seek to vulgarize one of the "institutions" ige, and seek to vulgarize one of the state and that he had left his watch and trowsers under the land to the state of nature, is to us a marvel, when we remember he of nature, is to us a marver, when he called him the pillow of a bed in the same house. From the Nature's priest," for teaching and obeying the condition he was in, the officer took him to the inlaws" of his Creator.

surely cannot be folly to live them.

We are reminded, however, that in these days of popular lecturing and poem reading, it is expected that the candidates for public favor and lyceum preferments, "hit off" the fashionable follies of the the room unoccupied, and the watch and trowsers imes—as thousands wear the beard and moustache to be seen of men, without regard to principle, or the uses they were designed to fill in the human conomy. This lampooning and caricaturing, herefore, may be considered by Mr. Pierpont as practical wisdom; but the world's experience pronounces it practical folly, and conventional twaddle,

The truth, however, is, that Mr. Pierpont, in company with the Revs. E. H. Chapin, Henry W. Beecher, Starr King, and others, think the CHANGES of fashion are legitimate subjects for ridicule and burlesque; and consequently beneath the dignity dreams so lovely and so attractive that the awaken of an inquiry into the nature and tendency of the ing into the commonplace surroundings of this change; since that would be philosophic and scientific, and therefore "unministerial."

cesses of life, or regulated the extravagances of

We say "in company with," for one and all of these gentlemen have had something to say against wearing the beard and moustache. A sorry blending enough of the sublime and the ridiculous, when we remember how tenacious these gentlemen are of church observances; and of what "stuff" these that she well merits the title of "The Beautifal observances are made. A sorry picture, indeed, when these reverend gentlemen ridicule the productions of Nature, and caricature a fashion instituted by the All Wise Father, that conventionalism might be approbated and made satisfied with its hollow and unnatural mannerisms.

Very different, however, would be the results of their labors, did those gentlemen give lectures on the philosophy of wearing the beard; for then they would be the educators of the mind, and, ere many years, the correctors of public opinion. Were this their practice, as it is their duty, they would soon be able "to hold the mirror up to nature," and show the age the express image and loveliness of all her offices and institutions; thus making themselves the true glass of fashion, and the "observed

n character; impious in example; and inconsistent with their honored antecedents in bible times and modern history-when thus making war on the This must be obvious to the reader, when he remembers the custom of the Jews; the example of

As it is, they are atheistical in logic; irreverent

the Patriarchs and Prophets, and the Jushion of And, that the reader may thoroughly appreciate

join the following extract from Notes and Queries, as t contains multum in parro:

"When the episcopal wig came in fashion, it would seem that the beard was no longer worn by we find Wickliffe, William Tydale, Dean Donne, George Herbert, Robert Herrick, Robert Burton Bishop Jeremy Taylor, Archbishop Spottiswood, Thomas Fuller, Usher, the Primate, and Robert South, all using the moustache; as did John Knox Bunyan. The Jesuits in India, we believe, still wear it. We have been unable to trace the latest instance of a clergyman wearing his gown and cassock in the streets; the custom apparently died out in the reign of one of the early Georges."

#### A TEST FACT TO BE DISPOSED OF. The following fact, although a few months after date, can hardly fail of interesting the mind and awakening thought, as it is one of that large class which has placed at defiance all hypothesis and explanations that does not involve Spirit agency. It

appeared in the Spiritual Universe, September 22d.

"A short time since, our whole neighborhood was in the most intense excitement caused by the sudden disappearance of a wealthy and respectable young lady, about eighteen years of age. She was last seen on the bank of the river, near her vailed that she had met with an untimely death in the swift, and then maddened waters of the Tuscarawas river. A search was immediately instituted,

but was of no avail. About one week after this occurrence, a few friends met at my house, and we resolved to pass away the evening by conversing with Spirits. The first Spirit that responded to the call, was Miss the young lady who had so mysteriously disappeared. In answer to the questions How she from "Matto" is the language of an imaginary days came into the Spirit-land, and what was she doing? racter; while In Memoriam is, professedly, and she said: "About one year since, I became acquainted with a young man who, some months after our acquaintance, proposed marriage. I thought him sincere, and my flesh being weak, and my passions almost ungovernable, I was deceived -my virtue yielded to his base purposes, and I me to lead a life of remorse and shame. An hour before my death, I gave birth to a beautiful and lovely daughter. I preferred death to my disgrace, and the sorrow I would bring upon my parents should they know my true fate. I determined to destroy myself and infant; and accordingly tied the infant to my body, plunged into the river, and sunk to rise no more. Our bodies are lying close to grind out our praise, but invoke the aid of steam to the spot where I was last seen, lodged against power. What would Fulton say could be look into the projecting roots of a large tree."

Strange as it may appear, the bodies were found the day after, in the place stated, the infant being Quakerdom, from long habits of abstinence, has held tightly in the death grasp of the guilty moth become insensible to the charms of music, while er. The medium wrote down the statement of the already published many long extracts from this Christendom is suffering the consequences of excess Spirit, in a very legible hand, not with standing the pen glided over the paper so swiftly that the eye could scarcely follow it.

This is the strangest case I ever heard of, and many in this vicinity, who have heretofore been intremes and practical excesses in a great variety of clined to doubt the truth of the phenomena, are With the designs, the motives of God, we have tended to, and filled at the shortest notice, pp. 381. ways. As it is, we wish the reader to make his now convinced that it is a reality. The Spirit also own observations, for be he Quaker, Civilizee or censured herself for her conduct, and the grief she ecclesiastical relations of christendom at the pr

Christian, he can harmy your convince the most skeptical ready told enough to convince the most skeptical

H. S. WILLIAMS. Port Washington, June 22, 1855.

### SOMNAMBULE WONDERS.

The following case from the Durham Chronic, may interest the reader, and lead him to think dreams and dream land more highly than hather "A few mornings ago, about five o'clock, Oneq

our policemen on duty discovered a man sitting on This gentleman has been so long and deservedly the stairs of a house occupied by a man named out of the window to save himself from the flame, firmary, and afterwards went to the Fleece Inn, in Now, if it was wisdom to teach these laws, it Silver street, and rapped up the landlord to inquire how near his story was correct. On proceeding to a room, at the top of the house in which the landlord said there was a man named Hindle sleeping, they were much surprised to find the window open under the pillow, as the man described."

AGAIN: The special correspondent of the N. Y. Times tells the following curious story: "A young and frail Scotch girl, scarcely more

than a child, and beautiful as any of Walter Scott's heroines, has lately attracted the public attention in Paris by sleeping wherever she goes. Her name for satire and ridicule have never corrected the ex- is Erina Walton, and her mother has brought her to Paris to try by travel to cure her of her singular malady. At the opera she no sooner takes her seat in a box than she falls to sleep, and thus remain; until she is awakened, and it is while in this position that she has gained the title of "La Belle Der. meuse." While she sleeps she is said to enjor world displeases her, and she hastens back into dream land. At home, in a carriage, at the the tre. wherever she is left alone for a moment, she settles into a calm and sweet sleep; and with a lovely and child-like face, and dreams such as the enjoys, one can readily imagine that her face is sleep is the centre of attraction for all eyes, and Sleeper." The symptoms of this case betray one of the curious forms of hysterics; and, no doubt after time has cured her of the abominable condtion in which she now finds herself, she will look back upon that period with as much fear as she now does delight.

> "Aside from the diseased condition of this child's nervous system, it would be curious to know how much there is of materiality, how much of immateriality in this Swedenborgian-like communion with the land of dreams."

## IS TENNYSON A SPIRITUALIST?

This question is suggested by reading the following note and extract. The writer intimates he is both a Spiritualist and a medium, which in one sense, is undoubtedly true, for most poets are not only impressible, but subject to influx from the higher life. But these phases of soul experience and Spiritual manifestation, are apt to be explained away in these days of metaphysical skepticism, so that we cannot predict any longer "what manner of man" a person may be from what he has been Of Tennyson is this especially true, since he has asked and answered-

An infant in the night; An infant crying for the light, And with no language but a cry."

For the many fine things said and sung by Te nyson, we hope we are neither insensible nor m thankful, but the experiences of life have a saddening effect at times, and prove destructive rather the constructive to faith, dimming the Spiritual visit while imposing silence on the "Spirit life" to make the soul "poor indeed." So true is this, that whi Byron said of himself, might be without any propriety credited to, if not appropriated by man

"Oh, could I feel as I have felt, Or be what I have been; Or weep as I could once have went O'er many a vanished scene, As springs in deserts found seem sweet, All brackish though they be, So 'mid the wither'd waste of life, Those tears would flow to me.

If however, Tennyson is a Spiritualist, none will ejoice more sincerely than ourself, but ere we led free to claim him, we must have "grounds more relative," for we have a horror of dressing any lo in borrowed plumage.

We shall feel much obliged to any posse for 'more light" on this question, as "into soo" i still "wanted." Will H. S. C. favor us?

[For the Christian Spirituaist.] New London, Dec. 20th

MR. EDITOR: As a counterpoise to your articles on Tennyson, under the head "Information Wanted," in No. 33 of the Spiritualist, I take the liberty to forward you the enclosed extracts for "In Memoriam," by the same author! No real of "In Memoriam" can fail to perceive the poo deep conviction of the truth of Spiritualism, and belief in the possibility of his own mediumship. tense expression of the poet's own impressionst H. S. Cornali experiences.

-dare I say No Spirit ever brake the band That stays him from the native land, Where first he walked when clasped in day

No visual shade of some one lost But he, the Spirit himself, may come, Where all the nerve of sense is numb; Spirit to Spirit, Ghost to Ghost.

How pure in heart and sound in head With what divine affections bold, Should be the man whose thought would held An hour's communion with the dead.

The Spirits from their golden day, Except, like them, thou too canst say My Spirit is at peace with all. They haunt the silence of the breast, Imaginations calm and fair,

In vain shalt thou, or any, call

The conscience as a sea at rest: But when the heart is full of din, And doubt beside the portal waits,

The memory like a cloudless air,

They can but listen at the gates, And hear the household jar within.'

IS PROTESTANTISM A FAILURE? This question although of general import to the

that has for us on this occasion a special ineday, has seed as it is by the following poem: "INVESTIGATION."

The Spirits are a knocking, The Spirits are a knocking,
The good, the bad, and all;
The people, they are flocking At every wizard's call. At every inquire—investigate,
We should inquire—investigate,
Be open minded'—so they prate Investigation—gation, th that's the word, of late! A chicken, that had warning

To look not in the well, To look not in the well, is mother's mandate scorning, few up peopled in, and fell. For up 1 to true—a sorroy fate, But chesens must 'investigate.' Barchashe word, of late! and self, reflected,

saw in the lake; the cheat detected, Chis precious steak. nary of its imaged mate ustication-gation, at the word, of late!

la candle flying, mach in flame is wrapt; a morsel prying, cardous mouse is trapt. arms light, the fatal bait, all they not 'investigate !' ves-ti-ga-tion-gation, hat's the word, of late ! Estimation knowledge evil-

-ye shall not die; diswiston, said the devil, pul was fair as yellow gold ; Al investigate,' be bold ! Larestigation-gation, The was the word, of old!

na the degleal world is Tenem marchs of all we survey, s, there are none to dispute. Rim the centre all round to the sea,

We have held down the dictions of truth special in schools, and concluded they had "flav now propose to put an end to and theological agitaton "through Bed, sarcasm and inuendo." Some when "Ceme Outerism" was quite St. Orestes, commonly called O. A. m made the bold assertion, the doubt inntestike terror into the heart of Protesand jut an end to theological in-ves-ti-gathat there was no resting place between the E.man "Catholic Church and Defidelity." mone was hurt by the assumption, for the alleng been familiar with the climates, antiens and mental somersets of this same St. an In like manner, Spiritualists will need to armaillar with the reckless issues of Proteshologians, who, in their insane crusade "in-vesticuation," and mental progress, come so doing that as to ignore the faith of Rispel, the philosophy of Protestantism, and

gittet the age, all of which are summed up

as admonition, "let every man be fully jer-

to "the kingdom of Heaven and other writer. vildaged God," that lighteneth every man schilds the world. "How has the mighty

WELLHAPPY LAND.

suite oper he lives, the more he thinks blance for all phase; of religious belief. shoomsistency is made a lditionally aggravatthrowing that they have no just cause of at, ber their Lymn books, Bibles, and school and grandialiship. In greef whereof, attaral manifestation of the soul.

ary" seems to be old, as it has all the alls composition that characterized the

That a protity dream last night; or a land where all was bright. was no sun, nor stars, nor moon, And ya it was as light as noon.

I do not know what made it light, Buail on was pure and white; al the latte children, too, the presty dresses, white and new.

"There sindren took maby the hand, And led me through that hap py land; They told me has by stories too, And I was tell them all to you.

They said they never could grow old, a ver feel the heat nor cold; They herer mound, her weep, nor cry, They become shop, they nev-er die.

"Herriand is from the earth, above, They are that I, your ht-tle boy,

We threin that bright land of joy-Tary sold there was a book on earth,

ds about a Sav-iour's birth; had had that book to-day,---Cother, bowh me how to pray.

to her, book! up in the air; the part ty chil-dren there-Barber, do not cry and weep, an zet well, if I can sleep.

O to Hean not stay here long-Hark! do you hear that pret-ty song? ow sweet it is how soft and lowhis me, dear moth-er, I must go."

For the Christian Spiritualist,

EDENBORG AND THE SWEDENBORGIANS. medenberg, who wrote not for a sect, an age, a but for the man earth, would bave found it

friends-and followers fewer still. His great and would have helped them in that. most voluminous writings were for a long time be read and loved by a few, those few were called same end by somewhat different paths. fanatics by the rest of the world; and many who might have read and delighted in them, were withheld by the false impression of them which they received from that most omnipotent "world." But, little as the works themselves were read, the truths they taught began to take root and grow in men's lives. The gospel of Swedenborg became incarnate in many forms.

But "rivers to the ocean run," and the truths which have so pervaded all forms of literature and of society, and that thus have become incorporated to do justice to both parties. with men's very thoughts and daily acts, are now opening the way for a more general understanding and appreciation of Swedenborg's writings. They an avidity which is the more promising that not intend in the sermon to which you allude, to it is founded on a real want, and not on the mere impulse of the hour. Most books are psychological in their influence; they are read; they psychologize others who sympathize with you in your views rea few minds; these psychologize others, and the specting Spiritual agency. I am obliged to leave book spreads—is for a season the book of the book spreads—is, for a season, the book of the time-till, by-and-bye, another takes its place, and its day is over. It is far otherwise with such writo a more public mode of communication with you. tings as Swedenborg's. All the new and living entitled for excellence. So orthodox in- truths that have been insensibly, yet surely, workdain the and spirit, its writers are apt to ing their way into the immost souls of man for a long time, find a response there, for thence they come in their beginning.

Earnest and seeing men, like Emerson, now look at Swedenborg across the dim ages, and pronounce finish my epistle to you, and await your pleasure. him a living man. Well they may, for the mind- I accept your disavowal of intent to identify Spiritcurrent to which he gave impulse in those far-off ualism with Free Love, although I cannot discover times, has now accumulated into a deep and living in your sermon, as reported in the Troy Daily act of preaching a funeral sermon, the Spirit of an stream, of which all have drank. No man in these | Times, that any distinction is made between Spiritdays who thinks, thinks independently of Swedenborg. He taught the "doctrine of correspondences;" how fully that doctrine is understood and known to the public as soon as you authorize me eliminated in the nobler part of our literature, to do so. But in order to let the public judge needs not to be said. Goethe must have read whether your language has been wrongly "in-Swedenborg. Carlyle certainly must. Our own Emerson; Channing; Longfellow, and Lydia Maria | ualists of Troy, I will give an entire section of the | teachings" of Scripture respecting Spirit-life and Child, if not Swedenborgians, are at least wonder- sermon referred to: fully Swedenborgian. Then his doctrine of conjugual love-has it not pervaded literature and life in and delusions of Communists and Spiritualists, who, these days? Was there ever a time, since the world stood, when the true conjugial idea was so generally received and understood? When in even the "monthly" literature, this great Spiritual idea was brought out fully and entirely?

The doctrines concerning the Spiritual worlds, and the possibility of communicating with them in the natural, have also been developed gradually already been done by their agitation, to religion among us-have been made familiar through litera- and good morals? How can any subsequent deture; though it seems as if these were, in nunciation, as we imagine, soften the shock which some sense, a new and sudden revelation. We has been already given to many weak and skeptical now read Swedenborg with reference to that sub- from the invisible world, set forth as revelations trong there are any "chickens" among ject, with a strange feeling that he must belong to statements which they know to be irreconcilable makers, who need the world of this piece of our own age; hard is it for us to believe that he with the plainest teachings of Holy Writ. And let wrote so many years ago what was never believed it be said to the honor of Christianity, that it is rethe would not prevent them from being universally till now. Universally—yes, for there ligious system and are most devoted to playing and he wenthis " wed invention of the are few now who do not, in some sort, recognize with mischievous Spirits and holding commerce the great facts concerning man's Spiritual relation- with the dead. But without becoming converts to shamilating, nevertheless, to know that Pro- ship with the heavens. We are astonished, many this new system which comprehends such principles and practices, how many of those who only ples and practices, how many of those who only Limit in spirit and legic is looking towards truth, is fully developed by the Swedish sage, and public prints, have been disturbed in their religious convictions, and now regard with feelings of suspi-

But by reading Swedenborg we can easily see tions. peculiar time and place in which he lived. We can to move the feelings and excite to deeds of holiness. account for so much that seems erroneous and im- What once were respected at least as solemn sub-Box W. Act of Albion, (Mich.) in a note in and understand why so wise a man could believe profanity. seer he lives, the more he thinks himself the only competent medium between the Spiritualist to be injured, and perhaps for eternity, work, since he is persecuted for his natural and Spiritual worlds. Seeing by his faults by the bold assumptions of those who claim to hold "Manistry of Angels," by men who that he is human, we shall better appreciate the intercourse with the invisible world." is belonky hostberly love for all men, but me grandeur of that revelation that comes through him to the world—shall more easily believe it to be the that the language of the above extract is inflamato- attractive to those who would palm off the false, wisdom of the angels."

Swedenborg to be read and appreciated. Those sented to them as the enemies of the Christian re- to be deceived, than he who has seen much, and who call themselves his followers, are familiar, it is ligion. And yet I am not offended. This is no true, with his works; but only with the externals personal matter between you and me. It is the They read them as other Christians read agitation of principles, and as an apostle of the New of them. They read them as other Christians read agitation of principles, and as an aposition of them. They read them as other Christians read agitation of principles, and as an aposition of them. They read them as other Christians read agitation of principles, and as an aposition of them. They read them as other Christians read agitation of principles, and as an aposition of them. They read them as other Christians read agitation of principles, and as an aposition of them. They read them as other Christians read agitation of principles, and as an aposition of them. They read them as other Christians read agitation of principles, and as an aposition of them. They read them as other Christians read agitation of principles, and as an aposition of them. They read them as other Christians read agitation of principles, and as an aposition of them. They read them as other Christians read agitation of principles, and as an aposition of them. understood. They hold up their creed, "I believe care nothing about persecution; I have been per- the farthest point from the table legs; avoid a too in Swedenborg," as the Oxford men do the "Thirty secuted all my life on account of my opinions. I loving contact with the table, and so arrange her nine articles;" and this cramps and externalizes am often insulted in the streets by men who dress, position, &c., as to satisfy all of her honesty his cramps and externances am often insulted in the streets of the Bible in the matter. No phenomenon should be admitted call themselves Christians, because I read the Bible in the matter. No phenomenon should be admitted them as a sect. We cannot pronounce this creed can themselves christians, occase French the Boltz of the section of the sectio in the exclusive sense they would have us, there- for mysen, and make good the Freezian coast in the exclusive sense they would have us, there- for mysen, and make good the Freezian coast in the exclusive sense they would have us, there- for mysen, and make good the Freezian coast in the exclusive sense they would have us, there- for mysen, and make good the Freezian coast in the exclusive sense they would have us, there- for mysen, and make good the Freezian coast in the exclusive sense they would have us the sense the sense they would have us the sense they would have the sense they would have us the sense the sense they would have the sense they would have the sense they miracles in the name of Swedenborg.

without, and by slow but sure degrees. From all the Spirits." sects in Christendom are constantly dropping off one by one earnest and loving ones, to mingle in man who is called a "Churchman" or "Episcopa- lest they be detected in the act of "communion even more satisfactory. But more again. lian" holds forth in earnest tones for humanity; with the saints," and be cast out of the synagogue, there from the ranks of iron-shod Puritanism comes and outlawed by the "best society." My little Sanson street Hall, on the two last Sundays, a series a prophet of "good will to men;" there again a daughter happened in the house of a family of of the most acceptable lectures we have yet listened "Woman Friend" lifts up her voice for progress Presbyferians. The opportunity was too good to to. His subject was Biblical Astronomy and Mythoand common brotherhood, and a Swedenborgian be lost; so they sat down and received messages logy. He has well sifted the matter, and so armed here and there admits that truth can be revealed from father, sister and brother in the Spirit world, and shielded himself for the battle, that I fear op-

Swedenborg. A little paper called the "Crisis," published in Indiana by a disciple of Swedenborg, is something which we hail gladly as an earnest of good things cult to fore that, in the year 1855, his folopments of the modern sort, too great a tendency hame, would be among the most exclusive of to pantheism—this a more general and faithful distarians. Vet it is even so; and withal there are semination of the doctrines of Swedenborg would Seamong the sejourners without the camp, who have tendeed to check. The "Crisis" advocates often through the same medium. These are a few strange investigation, at the house of an unbeliever brother's hand to all those who are seeking for pose the tyranny that oppresses these timid people, the skeptical! both where they are strangers, and the skeptical both where they are strangers. Springly, "more Swedenborgian that the these to their fullest extent, and yet holds out a instances: I know of hundreds. Now I will op-

erature, and religion in these days to an extent losophy would have furnished them what they that is illimitable. Truth always spreads itself in- wanted. They have too little understood the need to a grain of mustard seed, and also to "leaven to appreciate it. They have misunderstood somewhich a woman took and hid in three measures of what the pure idea of conjugal love, not perhaps as entered, and immediately began a vehement tirade meal;" and it has always proved to be so. The a class, but as individuals. They have too little of low vulgar abuse. Having exhausted his dicnoble Swedenborg lived and died with but few conceived of God as an infinite personality—he tionary and exposed his ignorance and ill manners,

Therefore we hail the "Crisis" because we think

For the Christian Spiritualist.

are now beginning to be sought for, and read with In reply to the same, permit me to say that I did ing father. You will appreciate the feelings, I trust, which induce me to choose a private, in preference Respectfully yours,

> I do appreciate your feelings my friend, and you have my warmest sympathy. You are honorably exempted from any further reply until your mind is free from all afflictions. In the meantime i will ualists, Communists, Socialists, Free Lovers, &c. tion by whooping and dancing and doing other If the sermon is falsely reported, I will make it terpreted as to give needless offence" to the Spirit- such of their members as believe in the "plainest

"Although, then, we were sure that the designs as it is said, exist to the number of hundreds of thousands amongst us, would be carefully analyzed and the error and wickedness connected with them be openly exposed and denounced-even though the friends and adherents of the popular movements of the day should be convinced of their error and should publicly renounce their immoral principles and anti-Christian practices-how would any such exposure or confession repair the injury which has minds? Those who pretend to give revelations cion any claims to Spiritual influences or obligathan stand out before the mind as eternal verities

"It is not necessary for a man actually to be a

We believe that the time has but just come for scctarian minds against those who are thus repre-

family, and instituted enquiries, as the officers of the Spanish Inquisition are wont to do. To avoid exposure they equivocated, by affirming that their fault was, too little of it. We want more. "faith in the church was just as good as it ever was." They have conversed with their Spirit friends

As it has been said of Washington, that no coun- truth in "modern manifestations." We hail the and it is not so difficult to do it as some people im- most deplorably unpopular even when known. try could claim him, so it may be said of Sweden- signs of Swedenborgianism and Spiritualism joining agine. Priestcraft is a contemptible coward, if you These people had laughed at and opposed the manborg, that no sect can appropriate him. The word hands. The great want among Spiritualists has look the animal straight in the face. I know that ifestations. But to the account: he uttered was for all the world—for all time. And been of a better knowledge of Swedenborg. They by thirty years experience. And, moreover, the saying and doing some very ridiculous things.

Lately, two gentlemen were conversing in a dences of Spirit presence. A Methodist minister he departed. I was not present, if I had been, I should have administered to his Spiritual wants.comparatively unknown; and when they began to it will bring together those who are pursuing the Rev. Dr. Bethune lectured in this city on "epide-LETTER NO. 5.

TO THE REV. MR. TUCKER, OF THE CHURCH OF THE HOLY CROSS, OF TROY.

RESPECTED FREND: After having written what I designed should be the fifth and last number of this epistle, I received your friendly letter, which I will append that the general reader may be enabled to do justice to both parties.

Dear Sir—On my return to this city on Saturday reeining last, I read in the Christian Spiritualist your letter addressed to me, bearing date Dec. 10th. In reply to the same, permit me to say that I did not nitend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude, to intend in the sermon to which you allude,

world rose up before him, and he decided to grieve away the Spirit, and preach in accordance with the wishes of his friends and the restraints of his education. Twice did he essay to preach, and each time the Spirits closed his mouth in the pulpit. He left his home and went among strangers, and in the act of preaching a funeral sermon, the Spirit of an Indian compelled him to scandalize the congregations. When the young man it is away the Spirit, and preach in accordance with the wishes in your little plats? Root them out, and cast them in the highway. Let not the mediant of the above, may be found, at the Society's Rooms the following publications by Messrs. Fowless. In addition to the above, may be found, at the Society's Rooms the following publications by Messrs. Fowless. In addition to the above, may be found, at the Society's Rooms the following publications by Messrs. Fowless. In addition to the above, may be found, at the Society's Rooms the following publications by Messrs. Fowless. In addition to the above, may be found, at the Society's Rooms the following publications by Messrs. Fowless. In addition to the above, may be found, at the Society's Rooms the following publications by Messrs. Fowless. In addition to the above, may be found, at the Society's Rooms the following publications by Messrs. Fowless. In addition to the above, may be found, at the Society's Rooms the following publications by Messrs. Fowless. In addition to the above, may be found, at the Society's Rooms the following publications by Messrs. Fowless. In addition to the above, may be found, at the Society's Rooms the following publications by Messrs. Fowless. In addition to the above, may be found, at the Society's Rooms the following publications by Messrs. Fowless. In addition to the above, may be found, at the Society's Rooms the following publications by Messrs. Fowless in Every Society and Indian Compelled Publications of the society Rooms the following publications by Messrs. Fowless in Every Society Rooms the following publi Indian compelled him to scandalize the congregathings inappropriate to the occasion.

One more reference to Troy, and I close this number. Certain dignitaries in certain churches, are discussing the expediency of excommunicating communion. If this measure is carried out, it will leave some large vacant spots in the body of the church, and break up some of the best choirs in the city. In view of these things, let us pray for the triumph of truth.

"Prayer is the soul's sincere desire, Unuttered, or expressed; The motion of a hidden fire, That trembles in the breast."

" Prayer is the burden of a sigh. The falling of a tear; The upward gleaming of an eye, When none but God is near. Your friend, S. M. PETERS.

#### For the Christian Spiritualist. THE CAUSE IN PHILADELPHIA.

Seemingly the cause is not making rapid head vay here. When it does so, we may properly decandidly, I think rapidity a most dangerous feature in any reform. An avalanche has no respect for as in her former engagements, sit, without charge any interest; down it thunders, spreading destruc- to the public, for the benefit of Skeptics or such tion in its path. God save Spiritualism when it Exquirers as are not yet convinced of the reality comes!

We have already experienced something of the of Spirit Mediation. Spiritual agencies become fit objects to ex- Spiritual dog-days. Men have thrown aside their that he belongs externally to the past, and to the ercise the longings of a restless curiosity, rather cautiousness, and wonderfully enlarged their sicallows. Sunday excepted. See them with mouths, eyes, ears, all spread for the Society wish it distinctly borne in mind that the reception of the Spiritual. Jugglers and knaves Miss Fox is employed for the purpose of converting that mode of treatment calculated to prove of great utility to perfect in him, for so much that is prejudiced. We can take into account too, his peculiar organism, be associated with imaginary scenes of levity and can take into account too, his peculiar organism.

That once were respected at least as soluting substants as soluting substants. It is shown that is prejudiced. We can take into account too, his peculiar organism. It is expected, substants as soluting substant in the skeptical than to contribute to the plant of the skeptical than to contribute to the plant. It is expected, substants as soluting substant in the skeptical than to contribute to the plant of the skeptical than to contribute to the plant of the skeptical than to contribute to the plant of the skeptical than to contribute to the plant of the skeptical than to contribute to the plant of the skeptical than to contribute to the plant of the skeptical than to contribute to the plant of the skeptical than to contribute to the plant of the skeptical than to contribute to the plant of the skeptical than to contribute to the plant of the skeptical than to contribute to the plant of the skeptical than to contribute to the plant of the skeptical than to contribute to the plant of the skeptical than to contribute to the plant of the skeptical than to contribute to the plant of the skeptical than to contribute to the plant of the skeptical than the skeptical th mechanism. I have reason to fear that, at least, therefore, that those who are converted will not fifty per cent. of our experience is of this kind.

Spiritualism is a tempting field for those who design deception. Just as the best bank paper is soonest In the spirit of kindness, my Brother, I submit counterfeited, so the fact of real phenomena is both ry, and eminently calculated to excite superstitious and opening to the faith of the wonder-seeker. One who has seen no real phenomena is less liable consequently has ceased to doubt.

The true medium should so circumstance herself as to be entirely free from all suspicion. The com-

needs "follow after them," or we must not work letter. I protest against the Pope of Rome, and all It would be well to veto the practice of holding the petty popes of America. I am a native of this dark circles. I have seen exposed the stupendous This is not as he would have had it. A great republic, and the ghost of my revolutionary grand- deceptions in this line-deceptions which had been soul like his belongs to all mankind, to all time. As sire shall never upbraid me as a degenerate whelp, carried on for a twelve-month, and which had rewell would the title of King have fitted " Plate the I resent no insults from ignorant men: my busi- sulted in turning the most obdurate skeptics to a divine," as that of "head of a sect" suits the New ness is with their instigators. But religious intole- belief in Spiritualism. Some good! you may ex-Earth Revelator. He is our prophet-prophet of rance in any form, is a mill-stone about the neck claim; but oh, could you see the black shroud of all to whom his voice is dear and wisdom-giving, of humanity. Time honored faith is a tyrant over doubt and dismay that these discoveries throw We rejoice that that voice has reached the human | timid minds. The church is feared to day by peo- upon the hearts of believers, you would mourn them! ear through so many channels, so that the whole ple who have no faith in its forms, dogmas and doc- Should you enter one of these day fearing places, world is illuminated with his light, and yet that trines, and who have no respect for it. I could tell call into activity all your caution. Sleep not-be Swedenborgianism as a sectorion idea, is little a tale that would startle the clergy of Troy. A few not psychologized. Why the darkness? Do Spirits known and little powerful. The "little leaven" hints must suffice for the present on that point. I fear that they will be seen in their operation? This, that he hid in the world's literature, has now near-know members of the popular churches who do we would judge, is just what we and the Spirits ly "leavened the whole lump," and it has come what follows: Heart stricken widows steal away desire. Should we compromise the objection, we about as Christ prophesied "not with observation." to the presence of mediums, under cover of dark, should then demand the right to investigate the But what is most pleasant of all for us to see is, stormy nights, to be strengthened and encouraged more cautiously. The company should choose that even sectarianisms are fast yielding to the pow- by their Spirit husbands. In other instances, fam- their agents to hold the medium's hands. All er of the great Spiritual doctrines he teaches. They lilies that belong to the "best society," after fasten- should join hands. Should you be permitted to have stood hitherto like great icebergs, impregna- ing the doors, and darkening the windows of their handle the Spirits, as some have done (?) insist on ble; now the warm sun of truth melts them from houses, retire to upper apartments, and "talk with holding them sufficiently long to examine whether or not there is a lady or gentleman's garment trace-Some of the most refined and intellectual women able from the elbow. The Spirit need not fear any of Troy are the mediums of these private circles. harm; if violence is attempted, just dissolve the the great ocean of human brotherhood. Here a And they all live in constant fear of the church, hand as suddenly as you formed it, and this will be

Mr. Stewart, of Newark, N. J., delivered, at the from God to man through other mediums than The Spirit of Lorenzo Dow came and enswered ponents will not dare to hazard an open combat several test questions to one of the persons present with him. He is one of the few lecturers which who had known him during his earth-life. A few the times demand. Let the truth shine forth, even days after two elders of the church called on this though the bible fade before its lustre. I believe the people are ready for it, whatever it may be. Mr. Tiffany's lecture was a rare treat. The only

> On New Year's eve, in company with several of our experienced heads, I entered upon a most

These people had laughed at and opposed the manifestations. But to the account:

There hung the bell-wire, all in scraps, dangling down the wall. Who broke it? Some unseen power. The gentleman being annoyed by the intolerable ringing of the bell, muffled it, spitefully. Twang went the wires; twang, twang! Out came the hooks; down flew the bell, springs, wires and all—a perfect wreck. The springs were twisted as though a Samson had wrenched them forth. Another freak: the old clock left the shelf in the kitchen, and sprawled upon the floor, uninjured. Bureaus were moved; tables walked out from the wall as though life was in the legs thereof; the silk the fresch time. By both S. Adams. Price 5 cents; looth. Present Time. By John S. Adams. Price 5 cents; looth. his wonderful doctrines have pervaded society, lit- have wanted a conservative principle, and his phi- clergy in their mad zeal against Spiritualism, are down the wall. Who broke it? Some unseen sensibly. Christ compared the kingdom of heaven of man's regeneration, he would have helped them store, two doors from my residence, on the evi- Twang went the wires; twang, twang! Out came | earth| \$1 50 reaus were moved; tables walked out from the wall as though life was in the legs thereof; the silk wall as though life was in the legs thereof; the silk Rev. Dr. Bethune lectured in this city on "epidemics." Every movement in the world of humanity that Moses had not written about, was a mental hallucination,—a moral epidemic to Dr. Bethune. The Dr. ought to know that he was furnishing arguments whereby atheists and infidels include the guments whereby atheists and infidels include the substance of the state of the st

about tipping tables. On that point, I am not very firm in its foundation; but how, through the sel-cling the Philosophy of Man, Spirit and the Spirit-World, by clear. My acquaintance with his devilship is so fishness of priestcraft, it has become a huge, broken, PHYSIOLOGY OF DIGESTION. The Principles of Diesert and the principles of clear. My acquaintance with his devilship is so fishness of priesteraft, it has become a huge, oroxen, extremely limited, that I will not presume to dispute a learned clergyman, who for aught I know, is practically posted up in all the domestic affairs of Pandemonium.

The Rev. Mr. H. is a medium, but he was tempted even as Jesus was tempted. The honors of the Rover of the mean of the control of the control

been dimmed by the institution of an exorbitant charge for every blessing. When the young man cried, "What shall I do to be saved?" how would it have sounded, had He drawn forth a placard of His terms, thus: for laying on hands, five dollars; in case of the absence of the subject, ten dollars will be charged, &c., &c. God save Spiritualism, if friends encourage these things.

PHILADELPHIA, Jan. 1, 1856. A. C. McC.

Upon the couch of sickness the poor sufferer lieth. Thou dost enter his room, and station thyself by his side. Pain hath almost removed the Spirit's hold upon the body, and dissolution seemeth unto others inevitable. Thou dost see the struggling Spirit opposing the onward march of disease, and when the flesh seems overcome with the fierce contest, the desired passiveness hath arrived. Thy hand is placed upon the throbbing brow. Sleep, not of death, but in which cometh new life, visits the suffering one, and when it passes off, thy stimulating help hath overcome and quelled the disease.

MISS KATE FOX.

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It is with pleasure that the Society for "THE DIFFUSION OF SPIRITUAL KNOWLEDGE," informs the public of the return of Miss Fox from her summer tour in Canada and the West, as she resumes her plore it. This may appear strange talk; but, labors at the Rooms of the Society, subject to the direction and pay of the same. She will in this, of Spirit-intercourse, and know not the consolations

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BY DR. H. F. GARDNER,

Corner of Harrison Avenue and Beach-st.

From the Home Journal. JANUARY. BY ALICE CARY. The year has lost its leaves again,

That we may see but Him. And all his stormy messengers, That come with whirlwind breath, Beat out our chaff of vanity,
And leave the grains of faith.

The world looks old and grim;

God folds his robe of glory thus,

We will not feel, while summer waits Her rich delights to share, What sinners, miserably bad, How weak and poor we are.

We tread through fields of speckled flowers As if we did not know Our Father made them beautiful, Because he loves us so.

We hold his splendors in our hands As if we held the dust. And deal his judgment, as if man Than God could be more just.

We seek, in prayers and penances, To do the martyr's part, Remembering not the promises Are to the pure in heart.

From evil and forbidden things Some good we think to win, And to the last analysis Experiment with sin.

We seek no oil in summer time

Our winter lamp to trim, But strive to bring God down to us, More than to rise to Him. And when that he is nearest, most

Our weak complaints we raise,

Lacking the wisdom to perceive The mystery of his ways. For, when drawn closest to himself, Then least his love we mark;

The very wings that shelter us

From peril, make it dark. Sometimes he takes his hands from us, When storms the loudest blow, That we may learn how weak alone, How strong in him, we grow.

Through the cross iron of our free will, And fate, we plead for light, As if God gave us not enough, To do our work aright.

We will not see, but madly take The wrong and crooked path, And in our own hearts light the fires

The fashion of his providence

Our way is so above, We serve him most who take the most Of his exhaustless love. We serve him in the good we do

The blessings we embrace, Not lighting farthing candles for The palace of his grace. He has no need of our poor aid His purpose to pursue, 'Tis for our pleasure, not for his,

That we his work must do. Not ceasing when temptations come-'Tis right it thus should be-If we were perfect in ourselves

What were we less than he?

Our God has made us great enough-So great that, if we would, Our finite powers may stretch themselves To his infinitude.

Then blow, O wild winds, as ye list, And let the world look grim-God folds his robe of glory thus, That we may see but Him.

advocates.

ing for the conversion of the world."

themselves from church, and the same may be said of New Bedford, Fall River, Lowell and Worcester. The religious denominations, too, have greatly dethree hundred and sixty-two since 1845, although the population has increased 261,966. The Presbyterians in ten years, from 1843 to 1853, had de creased in numbers six hundred and sixty. The and sixty-one, and there has been but one selfsupporting Reformed Dutch church planted in this City during fifteen years. Such are some of the statistics of Spiritual declension, while, as a contrast and twenty-five hundred brothels!"

one way or another, are seeking to make all "heirs" Crisis will prove.

things, in Spirit-life, gives a grandeur and com-Phenomena or appearances are all that strike upon tion of goodness, and to fan into flame every incipthe natural senses. And few men have their intelient aspiration of piety; yet in the passing judgfore all that we see of the church is that which is the exposure. presented by its outward shows, pretensions, and "My friends, does not the thought startle you, and its prosperity by the number and the height nected with your Spirits? A good share of them of the spires which tower toward the skies. We may be your immediate associate and guardian calculate its force by the active energies, the zeal, Spirits, who just go with you and feel as you feel, beneath the most flattering exterior, there may lie explore, and who seek to lead your thoughts into coiled up the very old serpent of self-love, gloating an exploration also. These see and know what you over a harlot-church bringing all things within his are now thinking about—they read the secret acdominion.

"There are two points of vision from whence a church is being constantly viewed. By men on earth, churches are distinguished and classified as out into the world, and make the words you have pounds. We stood at the side of the medium suc- ance" possessed any such powers? to doctrine and ritual; but by angels in heaven, listened to ring again and again in your ears until cessively, took hold of this table with him, and felt these distinctions are unknown. "Doctrinals do they become fixtures in your memory and under- it begin to move about until it had obtained a fair good's lucid statement: not serve to distinguish churches before the Lord." standing. From thence they preach to you day equilibrium. Its farther legs were then lifted, and This sentiment, occurring in the works of the illu- and night, and thus there are processes going on the table itself was gently turned topsy-turvy, minated Seer of the New Jerusalem, ought to be by which the present evils of the race may be over- rising some distance above us, and then settled

angelic standard, and see the things of the church bare that they may be known and avoided. Thereas angels see them. It is most strange, that the fore although, in the Book of Revelations, silence man of the church should content himself with outside progress and demonstrations; without, at the yet glorifications and rejoicings of the heavens sucsame time, regarding the aspect of the heavens to- | ceeded, as each new operation brought out new wards him. He knows, indeed, that all true life thought and new life upon earth. The heavens are comes from above; and yet he resolutely shuts his continually telling us truths new to the dull ears of in the good estimation and reputation of the world, and the numbers who flock around his standard of that dwelleth in our present palsied and withering faith and worship. Or if he cast a glance upward, it is so timid and fearful, or so veiled over with selfesteem, that he catches only the very faintest glimwho come under its searching rays.

tonishment of the angels will reach the most interior minds on earth; and a re-action be brought the last of the prophets-John in the Revelationsreal interior condition.

"In trumpet tones of no measured power, do the forces of the invisible world now herald forth the Spirit-stirring truths of Spirit life. On every are heard the voices of departed men, and women, in the Spirit-world. Yet even these voices meet a in the way and manner in which her own vain condetermined self-murder by the church! For surely may be avoided and the other cherished. the church murders herself, and crucifies afresh her Lord, by every wanton thrust against the opening the manifestations of Spiritual intercourse, yet their

"However astonished might have been the angels at the ignorance and blindness of men in the days of Swedenborg, that cause of silent wonder will not exist much longer. The nature of the resurrection -of the Spiritual world and its inhabitants, are becoming common, every-day themes of disclosure, discourse, conversation and experience. But as " Alps on Alps arise," so wonders will never cease-Now that knowledge is given to men of their certain immortality, and of their eternal homes, the wonder is that they live so far away from their knowledge. That there is cause for silence in heaven during many a half-hour, who can doubt when they look at the pursuits, the follies, the crimes of the world! Many are the eyes now opened, through which angelic vision may peer into the concerns of this outer world. And they can mark THE CHURCH-ENTERNAL AND INTERNAL the sanctimonious faces, and the measured gait, and We do not propose to discuss the vast relations the solemn aspects of outward worship; and at the suggested by this heading, but to call the attention same time their interior vision will disclose the holof the reader to the present position and condition low heart, and the skeptical intellect scoffling at the of the Church, as described by its members and very things, which, in appearance, they hold sacred. Few, indeed, have any worship in their The Adrent Herald gives the following facts and hearts, in these days of intellectual warfare. The figures from a New York correspondent, as proof struggle for subsistence or distinction-for bread or of the "Religious Declaration" which characterizes for ambition is too intense to admit a deep sense of the age, and says, "Alas! for those who are look- religious principle. Hence men regard the things ten were admitted into the house of a much respect-"In Philadelphia and Boston, it is believed at while the things of eternity serve only for a passing least three-fourths of the people habitually absent hour, to be listened to as a relaxation from the severe toils of every day life. Men come to church, not with hearts overflowing with praise to the creased within ten years. The membership in the Great Creator, but with itching ears desiring to be Baptist churches in New York City has decreased tickled with eloquent discourse, or to hear something soothing to their pride, and to mark the numbers and standing of their fellow-worshipers. They ask not for the plain home-thrust truth, but they Methodists in the same time had lost four hundred say, "Prophesy to us smooth things, prophesy deceit." They come to the house of God for entersoul unitedly rising up in single-hearted adoration to this picture, we have six thousand grog shops to the Universal Father. Oh, who does not see that religion is the exceptional mood of this gene-If the world's redemption was solely depending on ration? Their instincts and proclivities all cluster the labors of these churches, there is much in the around their own self-hood, and their worldly standabove facts to sadden the heart and unnerve the ing and reputation. Who is not conscious, in his arm-but now, as in olden times, the world is not honest self-examination, of a decided leaning towithout its angels and ministering Spirits, who, in wards the outer, while the inner life is but as a dream or a passing shadow—well enough to talk of glory. The need of Spiritual reform in our about at times, as we tell children fairy tales, but Churches, however, is positive, as the following yet too airy and unsubstantial for the actual busiextracts from a "Discourse" by the editor of The ness of men? And, think you, the angels are blind to these things? I tell you nay. As in Sweden-He says:-"The simultaneous action of all borg's time they gazed in silent wonder at the ignorance and brutality of the masses, even so now, pleteness to every phase of church life, that throws they look on in mute astonishment, upon our worout its states into bold relief, and gives a vivid pic- shiping congregations. They read, so far as the ture of what we on earth see only in dim and dis- Lord permits, the thoughts and feelings of the asjointed fragments. We see, indeed, but little of sembled multitude; and although their own feelthe real condition of any thing in this outer world. | ings would lead them to look out for every indica-

> cents of your thought, and note the beatings of your secret feelings; and if you are intent upon take the place of astonished silence.

reigned for a brief space at the opening of the seals, bed at some one of the company, while all stood in given in place of the cold, stony apology for a heart,

semblance of a church. "And so we, in tracing out and depicting, in unmerings of that heavenly light, which, when fully lives, would not be ever croaking over the dark signated to take his turn, by the throw of a pillow should thus slink away, or blindfold his eyes to that sounds and colors, so as to make them blend into was a cool current of air. Directly upon this, light into which he knows he must come at last .- some sort of harmony with his own tastes and conthe desks of all Christian churches, but they all the shadows of life which must be sharply drawn, brushing all our hair aside; in other words, throwagree to put off that day of reckoning to the re- to throw into bolder relief the glories of a higher ing it all in a heap; and while one of the party was judgment will be a present work; every thing will ever rise from the dark shades of earth to the manner, he was slapped upon the forehead so As the heavens become opened, and angelic vision of Isaiah, are but the prelude to a song of joy and in a nursery. The fingers of this hand were dispenetrates the real condition of the church, the as- triumph, as the glories of the future age burst tinctly felt. The tips were downward, as if from upon their enraptured vision. And so, too, with some one over head. The blow was quick, and rior minds on earth; and a re-action be brought the last of the prophets—John in the Revelations— some war tampe upon such about, that shall draw all men's eyes towards their the whole series of woe and calamity and desolations. The second blow was almost immeted by a strong will be distance of duty and firm determination. The second blow was almost immeted by a strong will be distance of duty and firm determination. tion terminates in joyful deliverance, until the New diate, and applied to a person at the first one's left. I always prefer to be guided by the dictates of duty, and firm determination. But all minds as soon as her husband.

"Who then shall say, that all the states through which the Christian church has been led, may not with delicate but very nimble fingers. The sensaand children, telling of their pilgrimages and homes like church—playing the pastimes of children, be- received a pretty round blow on the back of the fore they can be brought to be real churches in neck. Another had it on his cheek, and so on. deaf ear in the churches, showing how utterly alien | themselves? Who shall say that Religion must not leaping hearts within the sanctuary, welcome the permanent mood of the world? Life is gained by glad tidings of Spirit-visitations; but, fearful and experience, and experience by effort, toil and diffiunbelieving, the very church turns her back upon culty. Eternal life is a gift dependent on our love; gather it to ourselves-thinking, feeling and acting must be the utter astonishment of heaven at such the vivid pictures of life and death, that so the one

"And, therefore, Spirits and angels now occupy day-spring from on High, now greeting the abodes the foremost place in the Spiritual novitiate's vision. of men on earth. For however perverted may be And well will it be for the world, if now there should be a realization of their constant presence they are the precursors and harbingers of a new content with being outwardly seen and appreciated, life coming into the church, when angels will again but we shall ask, at every turn and phase of action, walk with men, and the Lord himself dwell in their how will the angels view this? We should transmute the poet's desire,-

"O, wad some power the giftie gie us, To see ourselves as ithers see us!

To see ourselves as th' angels see us. O, my friends, since it must come to this at last, and the seals will be loosed, and the book of every man's life be read in open daylight before the Lord and his holy angels, why look we outward and serve the ends of Mammon, which are all vain and perishing. Rather let us with a single eye look towards our real life in the heavens-beware lest we cause silence and sadness in angelic bosoms by our false and evil courses, and seek above all things to do our Heavenly Father's will, that His name may be glorified on earth, while joyful hallelujahs resound through all the heavens."

From the Boston Post.

FACTS & MARVELS FOR THE SKEPTICAL The relations by our correspondent W., relative to "table moving," are wonderful. He is a reliable witness—one whose evidence would pass unim

peached in a case of life or death:sofa, a bed, a wardrobe, a looking-glass, etc., etc. religious phase. It was ten feet high. A round table, weighing about forty or fifty pounds, stood in the room. Around this we were seated. The medium took a right hand, closely enveloped that hand in a handkerchief to prevent the play of his fingers and ation. We quote: tainment—an intellectual feast, and not a flow of thumb, held it under the table, and requested the Spirit present to open the watch, remove the cap, shut it, and notify by a rap when ready for examination. This was all done. By another request the cap was taken from a silver watch of one of dropped upon the table. The gold watch was tens of thousands." passed from hand to hand under the table many

The room was now darkened, and the following occurred. The table was forcibly drawn up to the ceiling, leaving the dents of its legs in the plastering. It was drawn, legs downward, so that it perceptibly adhered to the ceiling, and then came upon its surface. It was raised some twelve or paper. How circumstances do alter cases: fourteen inches from the floor, while all had their hands upon the upper surface. While six of our number strove to hold it down with main force, it was violently wrenched from our grasp, and thrown some six or eight feet upon the bed. The medium was lifted bodily from the floor, at various distances. while we held him by the hand. He was lifted rior senses even so incipiently opened, as to be able ments which now are visiting the church, the evils bodily from the floor, and made to stand upon the to realize any conditions of life which are not, in as well as the goods of the entire body are laid centre of the table; and again, stretched upon his some way, thrown out into actual ultimates. There- bare, and neither angel nor Spirit can avoid seeing back thereon. Being seated in his chair very near the table, his chair was elevated several inches from the floor, while we had our hands on its back. professions. We are ready to estimate its strength that at this moment there are hosts of Spiritual be- It hopped about the room like a frog; and when by the massive walls, and colums of its temples; ings in this house, all in some degree or other con- it was at a proper angular distance from the table, (the medium yet seated,) it was suddenly transferred, bearing the medium with it, upon the table. He was sitting as composedly as if nothing had happened. and the numbers of its members; yet all the while, and think as you think; but there are others who It was drawn up so high from the table that the medium's head bumped against the ceiling. It was then thrown upon the floor, and the medium was hurled upon the bed at the same time.

A leg of the table which was slightly loose when

truly seen, is in the internal. And to attain this sake of exposure or punishment, but for the sake its opposite side, without pressing their crania invariably purport to be, by the agency of Spirits their prayers. My nature was stubborn, my will the cranic in most a form were dwellers upon the firm and I form were dwellers upon point of vision our thought must be elevated to the of reformation and regeneration. Evils are laid pretty sensibly. This table was also tossed about, pitched over, raised to the wall, and upon the bel, etc., with as much apparent ease as the other. Occasionally a pillow would be thrown from the

> a circle with joined hands. Every one in the room was touched by an unforcibly. We now, two by two, shifted our posiof the medium, and thereby experience more sensomething like a heavy arm or leg, as of some entisome one of near. The blow has gentlesomewhat slanted toward the left side of the person in the present state of the public mind, in relation ness and love, while others will trample upon such the upper part of the eyelid. It was a small hand,

table by one hand of the medium, the other hand being upon its surface with the rest of ours. Sevif seized by a Newfoundland dog. The pencil was with success.

the door; but, being invited into the parlor to witpast ten.

All this was done promptly, to the entire satisof ten persons, exclusive of the gentleman of the house and of the medium. Eight of these were skeptical, but were fully convinced before they left. comments for our readers to make as they please. We state sober facts.

From the N. E. Spiritualist. ANOTHER CLERGYMAN CONVINCED.

Rev. H. P. Osgood, well known as a clergyman medium for several months. A brief acquaintance of this world as constituting their real business; ed merchant in the city of Boston, for the purpose with Mr. Osgood has impressed us that he is a clearof witnessing certain strange phenomena alleged to headed, cool and cautious investigator, with a mind young man under twenty years of age. In the right place. He cannot fail of becoming an able chamber where we were invited, were chairs, a advocate of Spiritualism in its more rational and

> The editor of the Banner is, of course, very sorry" that his Br. Osgood has got a new idea, or learned a new fact, and mourns lugubriously over gold watch, suspended it by the chain from his the fearful inroads which the advancing light is making upon the precious interests of the denomin-

> "The Athenian tendency to 'new things' has ever been the curse of our ministry. Every nine days' wonder winnows us, and sweeps away a portion of us. Biology, Thusology, Magnetism, Mesmerism, or by whatever name it should be called, has already slain its thousands, and we know not the party, and was not to be found. By request it but under its new development it will carry off its

> This frank confession may be taken as a compliment either to the power of truth, or the weakness of "our ministry"-it matters little to us which.-The "curse," however, it strikes us, will sound a little oddly to such of the editor's denominational brethren as remember the markedly progressive tendencies of himself, previously to his obtaining a thundering down with some of the plaster dust comfortable situation as conductor of a denominational

> > The editor, moreover, takes special pains to assure his readers of his own entire unbelief in moposes his want of acquaintance with its facts. He

"We have never seen or heard of any well authenticated facts to which the odylic theory of Reichenback—or the old fashioned clairvoyance does not present the key of explanation, as merely physical phenomena.

He should know that Reichenback has never put forth any theory in regard to the Spiritual manifestations; nor any theory which pretends to account for the movement of ponderous physical substances by means of odyle. His "od" is quite another article from that imagined by Prest. Mahan and others, as any one will see by reading his own account of it. Are there no "well-authenticated facts" relating to such movements? Or will good parents. "old-fashioned clairvoyance" lift five hundred weight, create tangible hands, feet, and bodies, play on musical instruments, write sensible messages without the use of human hands, and perform va-

But we will not detain the reader from Mr. Os-

readers with whom I have personally conversed,

that once, in mortal form, were dwellers upon the firm, and I often look back with astonishment, and earth. I make this avowal frankly and deliberately, wonder how I could have been so cold, so lost to after a long and most patient investigation of the every feeling of love as to refuse the loving admoevidences upon which this belief is founded; and I nitions and warnings of those dear parents. am confident that all, or nearly all, who have had an They died grieving for me, sorrowing because of am confident that an, or hearty and, interest and a patience to investigate calmly and distinct the path I had chosen, and their last prayers were passionately, have adopted the same conclusion that that God would turn the heart of their wandering Every one in the room was touched by an unit passionately, have been first the investor of right courses and folly into the way: comes from above; and yet he resolutely shuts his continually telling us truths new to the dull ears of known hand. An unknown fact was sometimed by the first the first the first the first the confident of the investigation of righteousness and peace. O! that I had listen to the first the confident of the first the first the confident of the first the first the confident of the first the firs brought in contact with some of us. Others were included discontinuous productions and who entered upon it with a confident ed to those prayers, that I had but heeded to those prayers, the I had but heeded to those prayers are the p expectation of being able to explode the "humbug," voice of the good Spirit who was quietly const tion in the circle, so that one could hold each hand as it was denominated, have been irresistibly coming me to forsake the wrong and follow the results of the circle in pelled to accept the Spiritual hypothesis. Even Dr. But I crushed down every good feeling which h measured terms, the evils of our own hearts and sible demonstrations. One of the number was de-Rogers, who has written the ablest work that has springing up within me, and rushed still deeper, we have received to discovery the Spiritual agency will more madly into the vortex and sible demonstrations. yet been produced, to disprove the Spiritual agency still more madly into the vortex which was draw. merings of that heavenly light, which, which they lives, would not be ever cloaking over the dark and honestly met, opens up the interior state of all side of the picture. Neither would we fear to over- at his head. While waiting for a touch, it was of the phenomena, now admits that the higher ing me down to my final destruction. My canter the fore was phases of Spiritualism, must be attributed to the was suddenly brought to a clear. draw the picture. There is no fear but that each remarked that a kind of fanning in the face was phases of Spiritualism must be attributed to the was suddenly brought to a close, and I entered the control form. "It is, I say, strange that the man of the church one who hears will moderate and modulate the unmistakably applied by an unknown power. It agency of Spirits that have left the mortal form.— Spirit-world with a fever of passion in my hear And I am informed, by the most credible autho- and the seal of degradation and infamy on my rity, that, since Dr. Bell wrote his luminous expolight into which he knows he must come at last.— some sert of harmony with his own tastes and con
Judgment is preached, sabbath after sabbath, from ceits. But croaking is not our business—it is simply by floating over us, quite heavily grazed our heads, sition of the subject, his observation of the pheno
but how unprofitably had they been spent! I had mena has been so extended, that he declares he checked the rising impulse of goodness within mr had never before conceived of one tithe of what he soul while I was yet young and tender in years. agree to put off that day of reckoning to the re- to throw into bolder relief the giories of a higher ing to an interest period. But in this new age of the world, and a coming state. The divine prophecies thus striving to explain how it was, and to describe its has more recently witnessed, and that his ability had fostered my own bad passions, I had followed to interest the striving to explain how it was, and to describe its has more recently witnessed, and that his ability had fostered my own bad passions, I had followed adequately to understand what he has seen is utjudgment will be a present work; every thing will ever rise from the dark snades of earth to the maintry, and worked be now, because it is state, and not time, that de-bright sunbeams of heaven; and the weeping smartly that every one in the room heard the terly baffled. I might mention a Professor of one companionship than even my own ungrateful heart. be now, because it is state, and not time, that de- bright sundeams of neaven; and the weeping shiftly that the verying shiftly that the very shiftly the very shiftly that the very shiftly the very shiftly that the very shiftly that the ver Spiritualism.

Jerusalem itself descends, as a bride adorned for He was also struck upon the forehead. One finger rather than those of expediency. I never interroprojected over the eyebrow, and one was felt on gate the signs of the times, and await an answer, as an indication of what it is proper for me to say or do. Public opinion is no authority for me in side, throughout the length and breadth of the land, be needful links in the progress of the race? Who tion, or the smart, was felt for fifteen or twenty matters of faith or practice, especially the opinion shall say, but that men must pass through the toy. minutes after the slap. Others were slapped. One of that respectable majority of the public who never aspire to become acquainted with any influences, ostensible or occult, that do not have a ten-We again surrounded the table. A half sheet of dency to advance the price of stocks, or in some to heaven is their interior condition. No glad- become the exceptional, before it can become the paper with a pencil upon it, was held under the way to facilitate the operation of money-making. Such persons ignore all Spiritual influences, because, forsooth, they cannot see what profit can eral sentences were written in this way by the accrue therefrom. I doubt if they would not even the approaches of her Lord, because He comes not and how can this love or life be given but as we pencil. The paper was shaken quite severely, as question the existence of electricity if it could not be made available to the enhancement of their maceit had expected. And what think you, my friends, as from ourselves? And so we bring up before us also made to rap upon the under side of the table. terial interests. There are, however, those who gifts which had been showered upon me for ig These experiments were repeated several times realize that they have a Spiritual nature, and have selfish purposes than my own gratification and the faith in the intangible and unseen; who, in fact, of my idle companions. I had sinned with my faith in the intangible and unseen; who, in fact, eyes open. My heart knew full well its wick.

As it was approaching ten o'clock, we started for believe with the apostle, that, "the things that are ness. And I now stood in the Spirit-world also unseen are cternal," who have not condescended to ness an experiment or two on the piano, we enter- look into this subject, that is so near the hearts of fronting me as a mighty mountain which every to ed the room, and the medium, while standing upon the mourning and sorrowful, and that has created ment grew greater in magnitude, as I gazed to the floor, played several tunes, the piano rising and for many, whose minds have hitherto been enfalling a few inches, and keeping excellent time with the music by its legs. Tunes were then played with the Eolian attachment, and the medium yet standing upon the floor at arm's length fullness of confidence and hope. Some of these in all my moral deformity of some of these in all my moral deformity of some of these in all my moral deformity of source and my origin is undoubtedly from a heavenly source, and and supervision over us. Then we shall not rest falling a few inches, and keeping excellent time shrouded in the darkness of materialism, a new from the piano, and not touching the pedal of the stigmatize the phenomena as did a dear friend of instrument. Again, while his fingers were runtered the writer a few days ago who confessedly knows limb, my Spirit wishing to shrink within itself, ning merrily over the keys, the piano became nothing of the subject, as "Spiritual nonsense."- anywhere that it might be out of sight. 0, fried suddenly mute; not a sound was heard. By re- I prefer rather to take the result of my own invesquest its music was resumed as before. Finally, tigations, what I have seen, and heard, and felt, as each of the party was bid "Good night"—his name conclusive, in this matter, than the opinion of that us. being rapped upon the piano case to the number of class who are so immersed in material pursuits as I saw many. I saw many happy, joyous faces being rapped upon the piano case to the number of class who are so immersed in material pursuits as I saw many. I saw many happy, joyous faces being rapped upon the piano case to the number of class who are so immersed in material pursuits as I saw many. its syllables—and we left the house about a quarter to have little faith in any thing Spiritual, or of that they came not near me: they shunned me, for other class, who conceive themselves already so far was a dark, loathesome thing. elevated above the disturbing influences of doubt, with dissatisfaction painted upon their cours faction of every one present. Not a single request as to feel no need of any further confirmation of nances. I wanted not to have any affinity was refused; no hesitancy was evinced; not an their faith, and who having no other knowledge of these, but they resembled me more, and I felt it error was committed. It was at a private resi- the phenomena than what Madame Rumor has if I mingled with any, it must be with them. dence; no fee of admission; and in the presence wafted to their ears, regard them with contempt as how many bright, intellectual faces which of ten persons exclusive of the gentlement of the start in a constellation of the persons exclusive of the gentlement of the start in a constellation of the persons exclusive of the gentlement of the start in a constellation of the persons exclusive of the gentlement of the start in a constellation of the persons exclusive of the gentlement of the start in a constellation of the persons exclusive of the gentlement of the start in a constellation of the persons exclusive of the gentlement of the start in a constellation of the persons exclusive of the gentlement of the start in a constellation of the persons exclusive of the gentlement of the start in a constellation of the persons exclusive of the gentlement of the start in a constellation of Spiritual nonsense.

> years since, unbiassed by prejudice, and with a quence, I now saw walking with downcast It was executed inside three hours. We leave sincere desire to know what was truth, and with no bition had reached no higher than earth, ander fear of the consequences that would result from only had rewarded them. Their aspirations knowing the truth. I have read everything of va- cended not to Heaven. They lived only for lue, as throwing any light upon the subject, both present, nor labored for the future, and nor pro and con; and, both as a medium and an ob- take their places among the discontented in server of manifestations through other media, have seen wonderful exhibitions of Spiritual power and and they are willing to begin their search a of the Universalist denomination in Maine, pub- intelligence. Notwithstanding I was several months It was about ten minutes past seven o'clock on lishes in the last Gospel Banner a full avowal of his since convinced that the phenomena were mostly Friday evening, December 7, 1855, that a party of belief in Spirit-communion, having been himself a attributable to a Spiritual agency, that I might not, by any possibility, be instrumental in deceiving others, I have waited till evidence has accumulated upon evidence, test upon test, confirmation upon confirmation, before making a public avowal of my occur there. The medium, in this case, was a well disciplined and well stored, and a heart in the belief in the great fact, that Spirits do, in a sensible and unmistakable manner, manifest themselves to whom I was surrounded, for whom I felt no mortals. And now, as a matter of duty to my sensation than shame and detestation. I will friends who may regard my opinion as worth any thing, and may thereby be incited to investigation my innermost soul I could gain some intellig for themselves, and not to court the unenviable notoriety which attaches to an avowed belief in this habitation. I spoke of my desire to a Spin modern heresy, do I make this statement. I humbly was directed to ask one of those white-robed. accept, however, all the responsibility and all the ing beings, whom I saw standing in the dis opprobrium that may be a concomitant of this con- It seemed they were ever ready and will fession. And if any regard my humble self as come near us and give us instruction and info lost to the ministry on account of Spiritualism," tion, but they came not to tarry with usas has been said of some other ministers, whose came only to do the will of their Father. A minds have been illumined by the light from the asked one of these Spirits to tell me of my par Spirit-world; then to have one's Spiritual percep. He pointed up-up so high that my eyes ions quickened; his conceptions of Spiritual realities expanded; to recognize constantly increasing obligations to a more holy and divine life; to as pire to that constant companionship and communion with the immortals, which shall purify one Spirits were released from their bodies. He from all taint of sensualism and sin; to come unto me of their love, and their sorrow, and their mount Zion, the heavenly Jerusalem, the innumerable company of angels and the Spirits of just them down near earth, and made them unita men made perfect—the prerogative of the ministry and when all their efforts had been unavailing and the Church, and to endeavor to lead others thither; to covet earnestly the best gifts of the Spirit, and to feel a divine afflatus in prayer, and tion. praise, in supplication and thanksgiving; then this it is to be lost to the ministry. For myself, however, I only await increasing health and strength, to devote my energies with increased efficiency and power, to the work which I early adopted as nearer to my heart than all others; and if lost to the great in extent and darkness for thee, for the ministry, (no serious loss, as I intensely feel,) on had become so stained and foul that thou dern Spiritualism, and in so doing sufficiently ex- account of ill health, as it is quite probable I may have had more sin to expiate than thou si be, I hope never to be lost to goodness, truth, and spiritual life.
>
> H. P. Osgood.
>
> Tow; but thank thy merciful Father, the For the Christian Spiritualist

THE DISOBEDIENT SON. THROUGH MRS. SWEET.

eveals the consequence of disobedience, it may be wisdom o accept the lesson, and profit by its suggestions at the of the impurities of thy earthly life. To commencement of the new year, since it has been long down upon thee, and would bear thee obvious to good sense, and is here seconded by the teach- They love thee, but their love availethmen, ings of the Spirit, that only the good and pure can " inherit the kingdom of heaven."-Editor Ch. Sut

The lesson which I am sent to give to-night, is to warn children of the great unhappiness they create dear parents. Let the beginning of thy goods for themselves by disobeying the commands of be humiliation and repentence. Strive toorer

The infinite Father in his goodness gave me kind passions which thy earthly life so faunce and loving parents, who anticipated my every wish almost before it was formed in my own mind and let the daily companions may look at the almost before it was formed in my own mind, and learn of thee. Thy life must be a sacrific all that could render me happy was freely given, we began the session, was suddenly wrenched off and rious other "physical phenomena," all the while with fondness and affection ever flowing out to wrap learning the truth that you may do the truth, they hurled upon the bed as useless. Now came on a claiming to be a departed Spirit? Where is it laid me in its warm embrace. As I increased in years strive to hold you in that state, and they follow you heavier table, one of mahogany, weighing ninety down in the books that "old-fashioned clairvoy- and my character became developed as an individual, I was strangely perverse in my imaginings, wishing to do every thing contrary to that which my parents thought right, wishing them to throw aside their will and be guided by the dictates of not back, neither to the right nor to the DEAR BANNER: It is known to some of your mine. I soon took the reins of government into fix thine eyes heavenward—thence commy own hands, and wildly rushed into every ex- help, and there are all thy joys which are to written in broad characters of gold over the door of come, and joy in heaven over a redeemed world down upon our heads, resting thereon as lightly as a that I am interested, and believe in the phenomena cess of folly and recklessness. And when those tained only through labor and repentance feather pillow. Three of us found it a difficult and called "Spiritual manifestations." I believe not who loved me so fondly would strive to counsel "This astonishment and this silence in heaven awkward job to perform this feat at all; that is, to only that the phenomena are veritable, not caused and advise me, I turned a deaf ear. I heeded not make it fit to dwell with the Spirits made perform the spirits made perfo "The real stand-point from whence a church is are given for an end. Judgment is not for the place it upon the heads of two others, stationed at by trick or deception, but are produced, as they their words, nor would I be guided or moved by

breathed into my ears. The hearts of men are dif-Some of my friends may deem it unwise in me, ferently constituted, some may be led by gentle. capable of judging or reasoning for themselves, are guided by the instincts which are most prominent in their character. Thus are all intelligent being made accountable for the deeds done while in the body, according to the amount of intelligence or development to which they have attained, only the motives of the heart being looked at as the critrion of judgment as regards their position in the next sphere. Thus, I, my friends, possessed mental advantages full soon, to expand my reasoning faculties, even had they been of the most napretending character; so that I had not ignorance plead, nor want of advantages for acquiring knor. edge, and therefore, my sin was the greater. had not been cast upon the world homeless friendless, loneless or motherless, but I had a been cared for, and had known how much it we in my power to become great and good; I mea: to be a benefit to others and use the bounters with all this knowledge rising up before me, co it, as I thought upon my past life, and threatening crush me by its immensity. O, I would gla when we sin with a knowledge that we are since how much more terrible is the guilt that rests up And you ask, perhaps, who did I see? Direct

ty for me. And I saw some with unhappy h ness, and to whom many had bowed and paid I began to look into this subject some four or five mage because of their glorious outbursts of and there must remain until the shadows of the former lives have become erased wisdom, as humbly and dependently as the

ignorant soul who enters that sphere. My heart grew sad and mournful. been the struggles between myself and the hum ing thoughts that were now gaining the ascendar My pride was still strong within me, or rather strength of my own stubborn nature. I could think of descending, of mingling with thes might see my dear parents. Oh! how I wished them! I knew they must be far distant fro follow only a little distance, for the light was ceedingly bright that it blinded my vision told me that my parents had gone to their re--that I had constantly repelled them after t over my course of life. He told me I had lerg turn me, they had turned away with sadness, left to enter the heaven prepared for their rec

And now, upon my bended knees, I begget might behold them, if only for a mement the Spirit shook his head, and in a solemu exclaimed: "Young man, thy sins have foun out; thy short career on earth was much wast introduced thus young into the sphe thou mayst now begin less hardened that wouldst have been, to work thy upward of Thou canst not see thy loved parents und hast made thyself worthy such a privilego As the following communication outlines the history and canst not receive thy mother's kiss, nor thy welcome, until thou hast cleansed thyself thy labors and repentance may avail musare friends ever near thee who will glass thee—who will counsel and advise thee; thou dost not drive them away, as thou dids to blot out, to burn up thoroughly all the them; thou must utterly change every thing belonged to thy former self, and become an hi laborer for thy soul's salvation. And, min while thus engaged, others may begin the which they have so long deferred, and diswith thee. And, as thou dost ascend, rem thou art nearing the place where thy parents thee. Remember the joyous tears of gladne will shed over the return of the prodigal; 'al misdeeds. Then haste thee, youth, and with self in the stream which will purify thy soli